

# THE MISSIONARY WEEKLY.

"SOW BESIDE ALL WATERS."

VOL. X.

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No. 1.

## ANNOUNCEMENT!

We call especial attention to our Prospectus for 1889 on page 8.

1888.

BY JAMES VERNON, JR.

Twelve heavy shocks of brazen sound  
Just hammered on the air,  
Tell that the midnight hour hath past;  
And, with it to the grave at last  
Must go another year.

Strange that the tones which tell of death,  
Should also tell of birth:  
Be knell and happy greeting new,  
Be sad farewell and welcome too,  
Flung wide across the earth.

The many hear the birthday real  
I hear the knell instead,  
They greet the new, I greet the old;  
They clasp the warm, I clasp the cold,  
The cold hands of the dead.

They hope to find the living year  
With joys more thickly spread.  
As memory's grateful page I turn  
I dare not bid the newly born  
"Be better than the dead."

Can moonlight be more beautiful,  
Or starlight holier seem;  
Can new sunrises shame the old,  
Or sunsets gild with finer gold  
The day's departing beam?

Can black birds give a sweeter note  
Than those I heard in tune  
Orchestral, in a wind-swept oak  
Which graced the woods of Romancoke,  
Flute, violin, bassoon?

Can darling spring time be more sweet?  
Hath summer broader day?  
Hath autumn greater harvest store,  
Or winter bliss unknown before,  
Which will not pass away?

Can violets smell more sweet than those  
A child's hands loving bore?  
Can roses bloom in any air,  
More faultless, more divinely fair  
Than those about my door?

Can woman's blessed voice or smile  
More blessed still appear?  
Can childhood's tone run sweeter yet  
Than it hath run; O rivolet!  
Gold flashing through the year?

Will foes hate less, friends be more kind,  
Than those I've lived to see?  
The former may—but tell me not,  
More friendship comes into my lot,  
Than came last year to me.

My feet shall find life's hill as steep  
As in the days gone by;  
And sharp, bare thorns as thickly sown,  
And hurrying clouds as wildly blown  
Shall cross the midnight sky.

The last inch of a circle true  
Is ever as the first;  
The "shall be" hath been evermore;  
The years are one from shore to shore,  
None either best or worst.

O, Thou in Heaven within whose sight,  
The darkest things be clear:  
If here when next a knell is tolled,  
May each without a shudder hold  
The hands of the dead year.

Baltimore, Jan'y 1st, 1889.

## Letter From Boston.

BY W. H. ROGERS.

### A QUIANT OLD TOWN.

The town of Marblehead is situated on the north shore of the Atlantic coast, 16 miles from Boston, with which it has connection not only by water, but by street cars and steam cars. The ancient towns of Salem, Beverly, Manchester, Magnolia and Gloucester follow a little further down, all more or less noted for beautiful scenery and for historical, literary and other interesting associations. But Marblehead is the quaintest, and next to Salem the oldest, having been founded the year before Boston, which dates its beginning with the year 1630. There is a tradition that a man named Doliher was the first to make a residence in the town, and that he lived the first winter in a fish hogshead. At several points the town juts well out into the sea on high land, thus affording sea and shore views not often surpassed for picturesque beauty anywhere. Light-houses, ledges, islands, bouys and a long line of lovely shore enchant the beholder's eye from various commanding summits. There are but eight thousand inhabitants, and yet about the past and present of this town, so unique and antique, there cen-

tres about as much of varied interest as any town of large size in our country can command. The ancient and the modern are here singularly combined, and such a mixture of drollery and of charm in art and architecture does not often present itself to view.

There are a number of elegant residences built after the most modern styles, but the amusingly quaint and the ridiculously queer is what most attracts the tourist's eye. It is the "no style at all" for which the town is most noted. The narrowness, the up hill and down, the huge boulders by the way, the endless piling up of rocks, the crooks and curves and quirks and sudden turis in the streets are enough to satisfy the most voracious appetite in the way of variety. "Oh, what a hotch potch!" the traveller exclaims. The wagons would be tearing off the corners of the houses in many places were it not for the stones that are placed against these corners for protection. The houses seem to have fallen down without the slightest regard for regularity of shape or position as if they had been emptied out of a huge box as a little boy empties his toy blocks carelessly on the floor.

Icebergs that drift to a common rendezvous in the sea are not more irregular in shape and position than the houses of Marblehead. Let the lover of oddities dwell here. It is as though the great Architect of the universe, after having completed his architectural plan, had a lot of rubbish that had to be dumped here by the sea in order that it might be gotten rid of. (Here is a preposition at the end of a sentence, but that is very appropriate in a sentence that is descriptive of Marblehead.)

When it became necessary to remove the old meeting-house of the town to a place where the inhabitants of the growing town would be better accommodated it was found that the street which led to the church was blocked up by the house of one Richard Ireson so that a carriage could not pass. The house was immediately cut in two—sawed in halves—and the end boarded up with only one little window near the peak of the roof, and there it still stands, as I saw it but yesterday. In many parts there are no sidewalks, and in one or two places you can step from the front door on to the street car.

Let no one imagine, however, that this description that Marblehead is a town to be despised. A citizen of Marblehead is indeed "a citizen of no mean city," for this town has played a prominent part in the development and defense of the nation. The Marbleheader who reads the history of his own town, which has been written up in a book of more than four hundred pages, thereby becomes acquainted with a good part of the history of his country, so intimately does the history of the town and the nation blend. Here was born the nation's most eminent jurist—Joseph Story—a signer of the Declaration of Independence; and the nation's Vice President—Elbridge Gerry. Here also was born Gen. Glover, who was one of Washington's most trusted generals; who conducted the famous retreat across the East river from Brooklyn, which saved Washington's army. Glover's regiment also took the lead in the battle at Trenton. The men of this regiment also rowed Washington across the Delaware on the night of Dec. 25th, 1776; and Capt. William Blackler, also of Marblehead, had command of the boat in which Washington crossed. The homes of all these distinguished men are still in existence to be pointed out to the tourist.

The famous old frigate, Constitution, of the war of 1812, was largely manned by Marblehead sailors. The first privateers of the Revolution were fitted out from Marblehead, and several of the most important captures were made by Marblehead men.

Here stands old Fort Sewall, which antedates the Revolution and which was garrisoned dur-

ing all three of the great wars through which the country has passed.

St. Michael's Church, built in 1714, is to be seen here with its ancient chandelier dating back to the year 1732. David Mosson, one of the rectors of this parish, went from here to Kent, Virginia, where he performed the marriage ceremony for George Washington and Martha Custis. This church has been the scene of some patriotic outbursts. When the Declaration of Independence was signed the joy of the people knew no bounds. The bells of the various churches were rung for a week; fires were lighted on the hill tops; St. Michael's bell was rung until it cracked, and during the excitement the royal coat-of-arms was removed from its place above the chancel to punish some of the communicants for their loyalist sentiments.

Marblehead people seem to be a distinct people in Massachusetts. It is sometimes remarked that one can tell a Marbleheader as far as he can be seen. This is, of course, an exaggeration, and yet Samuel Rhodes, Jr., from whose history I glean my information, speaks of their peculiar dialect and idioms and tells of their peculiar customs. That they are a people of genuine character, however, will not be denied, I am sure. You have heard of Whittier's poem which commemorates the indignities heaped on one Floyed Ireson, who was accused of a refusal to come to the rescue of a shipwrecked crew when his vessel was signalled by that crew for that purpose.

"Old Floyed Ireson, with his hard heart,  
Tarred and feathered and carried in a cart  
By the women of Marblehead."

According to the later history, which is acknowledged to be correct, the women of Marblehead had nothing to do with the case. It was the men who so unjustly treated Skipper Ireson; albeit the women may have looked on approvingly. Ireson wanted to go to the rescue of shipwrecked mariners, but a terrible gale was blowing and his crew insisted that under such circumstances it would be wrong for them to run such risks. And their ingratitude was made still more manifest when, on coming ashore, they unjustly accused the Skipper in order to screen themselves from the wrath of their indignant townsmen. Skipper Ireson bore the severe treatment meekly, and when they brought him to his home again he simply said: "Gentlemen, I thank you for my ride, but you will live to regret what you have done this day."

The martyr's words came true. They did keenly regret it, and the poet Whittier also acknowledged his error. The house in which Floyed Ireson lived is another of the objects of interest of this ancient town.

The story of Sir Henry Frankland is an interesting one. He was the collector of the port in Boston, and, on coming to Marblehead to superintend the erection of a fort, he spied a pretty young lass, of sixteen years, scrubbing the stairs of Fountain Inn. She was poorly clothed and barefooted, but Sir Henry fell in love with her, took her to Boston, clothed her, educated her, and she grew to be a bright and accomplished woman. Frankland was under ban of Boston society for living on intimate terms with her while she was not his wife by lawful marriage. He took her to England and introduced her to his friends, who scorned her for the reason that he did not marry her—she was of low birth. All that Frankland could say in behalf of Agnes Surriage—for that was her name—did not give the girl favor.

Then the couple went to Lisbon, in Portugal, and one day when Frankland was accompanying another lady to church an earthquake suddenly destroyed his team and fatally injured the lady at his side, so that she died in great agony while biting her attendant's arm. When the earthquake happened Agnes came out into the street and chanced to find her lover in the ruins,

from which she extricated him, and they were soon after married and lived happy and respectable lives on Frankland's estate at Hopkinton, Mass.

Space forbids me to give the details of this interesting story of Anna Surriage. Suffice it to say that after her marriage her poor relations were kindly remembered by herself and husband.

In early days the great men like Washington and Lafayette, who visited New England, would never think of passing by Marblehead, such was her importance.

The fishing industries of earlier days have been supplanted these later years by the extensive manufacture of shoes, which last industry suffered a great blow on Christmas night by a conflagration which swept over nine acres of the newer and business portion of the town, and threw fifteen hundred men out of employment. The historic buildings and quaint houses still stand.

Providence in this case seems to have discriminated in favor of relics and antiquities as against the modern and more material. The town whose patriots carried Washington safely across the Delaware on the night of Dec. 25, 1776, is worthy the substantial sympathy of the country for the distresses that came upon her just 102 years later on the night of Dec. 25th, 1888.

## The Faith of the New Testament Christians.

BY B. B. TYLER.

Why say New Testament Christians? Were there Old Testament Christians? The expression is used to distinguish them from Christians who have lived since the New Testament period. The question as to the faith of the New Testament Christians is raised because it is thought that an excellency, in this matter, is ascribed to them which they did not possess. The disciples of our Lord, in that remote time, stand related to the Christians of today as divinities. They are regarded as absolutely perfect—alike in their faith and in its expression. In this way the character sketches of the Bible fail to touch human life and effect it for good as they ought. This is the practical bearing of the topic.

If the good men whose names are seen on the pages of the New Testament are found to be compassed with infirmities as we know ourselves to be, and that by continual struggle and great effort, patient and persistent, they were enabled to lay hold on eternal life there is encouragement for earnest, anxious souls now. The New Testament—the whole Bible, in fact—thus touches our lives and becomes an inspiration to us. God was pleased with imperfect and fallible men; he used them; he made them instruments of good to others; he saved them. Will he not be pleased with us? Will he not use us? Will he not make us instruments of good to others? May we not trust that he will save us? He is the same yesterday, to-day and forever. He changes not. His love is as intense now as it ever was. His mercy is as large now as in times past. His power is not diminished.

The reading of the several books of the New Testament is as if one were engaged in the perusal of autobiographies. There are heart revelations in the New Testament. Secret emotions are revealed. Hidden things are brought to light. There ought to be a peculiar fascination in the study of our Sacred Books. Faith is not presented simply in the abstract in the twenty-nine books of the New Testament. It is placed before us in the concrete as well. Christian principles are, so to speak, incarnated in the Bible.

There is no important word in the Christian Scriptures of so frequent occurrence as the word faith, or belief. In some form it is found in every part of the New Testament—in almost, if not quite, every chapter. This

may suffice as a hint concerning the transcendent importance of this principle. So prominent and important was faith in the minds of the New Testament Christians that the gospel is itself called *the faith*. When a great company of the priests in Jerusalem became obedient to the faith they simply obeyed the gospel. Obedience to the gospel is a surrender to the good and holy influences of God's message of love. The spiritual blessings connected with faith in the minds of the early teachers of our religion, and in the minds of the New Testament Christians, are numerous and of infinite value. Pardon is granted on the condition of a living faith. Forgiveness is through a faith that works by love. The promise of salvation is only to those who believe. New Testament Christians received the gift of the Holy Spirit through faith. It is the teaching of Heaven-inspired men that whoever believes that Jesus is the Christ is begotten of God. The New Testament Christians were the children of God by faith. The object of their faith was the Son of God. They believed in him as Immanuel—God with us. Sometimes we are alarmed by the havoc of the destructive criticism of our time. Doubt is thrown upon first this and then that portion of the Bible until we are almost ready to exclaim in despair that everything precious is taken away. Do not be alarmed. Much of this so-called criticism is shallow. Be patient. Hold on to the Christ. The New Testament Christians had no New Testament! What did Paul's converts in Athens, probably, know about even the Old Testament? They had the Son of God. We have the same. He is the object of the Christian's faith. He has not been taken away; and he is the rock of our salvation. Of whom—of what ought we to be afraid? After the storm shall have passed away it will be seen that the real damage is small. The sacred writings are of inestimable value. The word of the Lord credited leads to faith in the Son of God, and this to salvation. We are in danger of putting our faith in a theory of inspiration, in some system of interpretation, in dogmas, in an organization called the church, in baptism, in the Lord's Supper, in benevolence, in a moral life, or in good works. But the true object of faith, the faith that saves the soul, is the Only Begotten of the Father full of grace and truth.

The difference between the ideal and the real in the New Testament times was as palpable as in our own day. The ideal Christian of that period was characterized by love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance; but the real Christian of the New Testament period was much like the disciple of our Lord in real life to-day. He was imperfect. The Son of Man was alone free from personal sin. Remember the quarrel between Paul and Barnabas. Paul says that upon a certain occasion he withstood Peter because he was to blame. He even accused him of dissembling. In their personal conduct the members of the church of God in Corinth were far from perfection. They divided about preachers. An incestuous man was tolerated as a member of the church. Believers went to law with one another before unbelievers. They contended with each other in pagan courts. Some were drunk at the Lord's table. There were disorders of speech in their assembling for worship. Some even denied the doctrine of the resurrection. We ought not to be surprised at these things. Think of what they were before they heard the gospel.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you."

(I Cor. vi: 9-11.) AND SUCH WERE SOME OF YOU. When their former state is considered the gospel had done much for them. The New Testament record of Christian living is the history of men and women emerging from darkness into light. They were not perfect, far from it, but they were moving in the right direction; and God commended them.

## General News Items.

Twenty negroes were lodged in the jail of Caroline county, Virginia, for having mobbed and beaten to insensibility a white man named Campbell against whom they had an old grudge. Fights are becoming too common between white and colored people. Less politics and more pure religion will foster peace.—De. Lesseps and his Panama canal project still have the confidence of the French stock holders. Five thousand of these met and agreed to forego any returns on their investments until the canal is completed. Its completion is thought, in this country to be a long way off.—The leading German newspapers all express the expectation and desire that 1889 will be a year of peace.—There were 8,931 deaths in Baltimore during 1888 and 8,725 births.—The total reduction of the public debt for December will be, it is thought, \$15,000,000.—Last year 383,595 immigrants arrived in New York.—Policeman Seal, of Charlottesville, Va. was shot and killed by a colored desperado from St. Louis.—H. M. Smith & Co., of Richmond Va., have made an assignment, assets \$100,000, liabilities \$55,000.—A petition of the ministers of Columbus, Ohio, asks General Harrison, to disapprove of the inaugural ball at Washington and to decline to attend it.—The bank clearings of forty cities for the fiscal week of the year show a handsome increase over those of 1887—a gain of 19.6 per cent. Outside of New York the gain was 9.6 per cent.—The latest news from Stanley is that the report of his and Emin Bey's capture was false.—Terrible floods are reported in China at Manchooria, Cholera in a virulent form prevails in India at Quilon, on the Malabar Coast. 2,000 Christians are said to have succumbed to the disease. Italian Carmelite missionaries are nursing the plague-stricken people.—The Livingston Cloth Mills Company, at Bristol, Pa. made an assignment on Monday. The Mills are closed and 300 people are thrown out of employment. The failure is attributed to the dull times caused by the election.—The New York Herald says Dr. Adler introduced manual training into his schools eight years ago which has proved successful. That paper says: That the pupils in our public schools may be taught the rudiments of a trade without interference with their theoretical education is a dream which will, we hope, be realized in the near future. The object of the public schools is to fit a boy for the life that lies before him. That object is now only partially attained. He graduates with a certain amount of knowledge, but as a general thing is disinclined to engage in any manual employment. He looks for a clerkship, perhaps, or the position of salesman, and the chances are ninety-nine to one that he will spend his life in vainly trying to make both ends meet and in a dull and unprofitable routine that resembles a treadmill. As a consequence there are in this city hundreds—possibly thousands—of able bodied young men who can't find employment and who are unable to turn their hand to any other department of skilled labor.—Louisiana produced in 1880 only 150,000,000 feet of timber and boards. In 1888 it produced 450,000,000. The lumber trade has struck a boom in that State.

Patience is so like fortitude that she seems either her sister or her daughter.—Aristotle, E. C. 384.

## Studies in Sacred History.

BY M. H. RYAN.

## BIBLE HISTORY—ITS AIM.

The history of the Bible is unique in its aim. Other histories are written with special reference to the achievements of an individual, the events of an epoch, the fortunes of a nation. Bible history is the history of a purpose. Had no other aim occupied the mind of the great Author of this work, than to record the history of individuals and nations, it would never have been written. Men can write their own histories without special divine directions. Had this been the object of Bible history it must be pronounced, from a modern standpoint, a signal failure. But this was not its object. True, it records the actions of men and the fortunes of nations; but only in portion as these relate to its main object. This object is to set before the world the record of the inception, development, and fulfillment of a Divine purpose. When man fell God purposed to redeem him. That purpose was forty centuries in process of development. It found its completion in Jesus of Nazareth and the work he did. It is along the channel of this development that Bible history flows. It is with the fulfillment of this purpose that it ends. This must be kept in mind in order to appreciate Bible history. With this thought before us, many things which otherwise would seem peculiar and arbitrary will appear altogether reasonable. If we are given but a glimpse at the creation of the world, and the infancy of the race; if ten men are selected whose lineage extends from creation to the flood, and ten more extending down to Abraham, midway between the creation and Christ, and the history of these twenty is given a disproportionate amount of space in the record; if, then, Abraham and his descendants come to the front and occupy the main attention of the historians down to the close of the Old Testament; and, then, if the history of the New Testament is almost entirely concerning one individual and the work which he inaugurated; if these things be true, as they are, we are not at all surprised. We know that it was not the purpose of the Author of the Bible to give us detailed information about the creation of the world. This can be discovered by man for himself in the book of nature which the same Author has compiled. The account of creation in the Bible is simply a necessary preface to the story to be told. For, as the story is concerning man's redemption from his fallen condition, it was necessary to tell something of man in his innocence; this necessitated the statement concerning the creation of man in the image of God; and this, in its turn, must be preceded by a statement of the creation of the earth as a dwelling-place for man. The story of creation and the primitive innocence of man, is the natural introduction to the subject-matter of the Bible. And, as is proper for an introduction, it occupies a comparatively small place in the volume.

We remember that it is not the object of the Bible to give us a history of the race. And so we are satisfied to have the race of Cain kept in the background after a momentary glimpse, and the race of Seth, with the exception of ten names unmentioned; and the elder and the younger sons of Noah dismissed on their way; and to have our attention confined mainly to the race of Shem, until Abraham is reached; and then to Abraham and his descendants on to the end of the book. We know that the hand of the historian is leading us onward with all possible haste, to show us the fulfillment of the promise made to man in the first moments of his ruin. We feel like the wise men of the East, we are following the star of the King all these centuries. And, that, if we are hurried from place to place, and must take a hasty leave of persons we could wish to know better, and objects with which we would fain be more familiar, it is because this star is unrelenting in its course. We cease to complain because the sacred writers do not enter into details, instead of giving us glimpses. We remember that if we are curious to know the de-

tails of Egyptian life and civilization, we can learn it from the monuments and buried "records of the past," which abound in that land, and whose story is told in gratifying minuteness on the pages of Wilkinson and Brugsh and Ebers. And it we desire to see Nineveh as it was in its glory, or Babylon in the days of its pride, the spade of the Antiquary has turned up from the debris of their sites the evidences and implements of their ancient life, and this has been reconstructed for us by Rawlinson and Layard. But if we want to know the history of the purpose of God, born in the divine mind at the beginning of time, requiring two score centuries for its development, and finding its fulfillment only in the God-man, where shall we find it? Where, but in the Bible? We can be reconciled then to the lack in Bible history of many things, which human wisdom would have included in it, since it records events which human power could not bring about, and teaches us wisdom which human effort could not discover. May its lesson be ever before us. Then shall we walk in peace and safety.

## Church Discipline. No. II.

BY CHAS. S. LONG.

If the church is to be kept pure, the spiritual activities of its members must be properly directed and exercised. The carnal or fleshly mind must be dethroned and the spiritual mind must be placed and kept in the ascendancy. The destruction of the lowest elements of our human nature, the crucifixion of the flesh with all its carnal propensities is the salvation of the highest elements of our being—the cutting away of the dead corpse from the living soul. If this be true in relation to individual members, the same principle will apply with equal force in its relation to the whole body of which we are members in particular. In the church everything is to be done "decently and in order." To this end there must be the recognition of and submission to rightly constituted authority. The instruction of Paul to Timothy and Titus, and Heb. xiii: 17, certainly contains and clearly expresses the following facts:

1. The right of the elders to rule, not as lords over God's heritage, but as under shepherds who will have to give account of themselves to the great Shepherd and Bishop of souls.

2. That it is the duty of the members to obey—to submit to this rule.

Here, then, are two parties, the one in and the other under authority. The recognition of this fact opens the way for the examination of several important questions:

First, *What is discipline?* According to Webster it means "education, instruction, cultivation and improvement, and due subordination to authority." As it relates to religious life and duty, discipline means: (1). *Training.* (2). *Dealing with offenders, and withdrawing fellowship from the incorrigible.* These two kinds of discipline, or rather these different phases of discipline, sustain a very important relation to church life and development. It is a well known fact that a lack of proper training of the membership of any congregation increases the necessity for the more severe form of discipline, i. e., the examination of offenders. Where a church fails or neglects to train and educate her members up to a proper appreciation of their religious duties and responsibilities, and to lead them into that sphere of activity where all their powers may be strengthened, she will find they are much more likely to need discipline in the sense of exclusion from the fellowship of the congregation. One of the leading causes of spiritual declension in the church to-day is *idleness*. Thousands of people are in the church who are doing nothing for its support and prosperity without denying themselves for its good. Sponge-like they absorb, but give nothing in return, are unwilling to yield anything for the general good. They have not learned the first lessons of Christianity—that of self-denial and burden-bearing. They do not look upon the church as a busy hive of zealous workers, fused with a burning zeal for the salvation of souls and the glory of God, but as a place of calm

repose from which they are to be gently wafted to immortal life.

This inactivity is bound to result in worldliness and ungodliness. The Christian life is necessarily a life of activity. Christ-likeness means work, self-denial and sacrifice. As well might we expect the child to grow into a strong, vigorous manhood without food and exercise, as to expect the development of spiritual life without exercise in godliness. All churches need discipline along this line.

Second. *For what should church-members be disciplined?* In trying to answer this question let us bear in mind that discipline begins with *admonition*. It is an honest and Christ-like effort to correct the lives of the wayward ones. It should begin, therefore, with admonition, in a kind and gentle spirit, for conduct regarded as detrimental to the individual or the church. One reason why so many are lost to the church, and finally to the joy of heaven, is because of failure at this point by those in authority. The spirit of the Master is wanting in their admonitions; a Pharisaic temper is utterly incapable of the restoration of the erring. Great wisdom and prudence should be employed in the work of restoration, and long forbearance and patience exercised. For to save the erring is the peculiar design of the religion of Christ. If made in the true spirit these efforts will usually prove successful.

Years ago I heard Bro. E. E. Orvis speak of a little church in New England which lost in a period of thirty years but two members by apostasy, and they were lost only because they went so far off as to be out of reach of the other members. They never gave an erring brother up until every member of the church, male and female, had called on him and had read the Scriptures to and prayed with him, and had exhorted him with all Christian love and fidelity. Such Christian faithfulness as this will seldom fail to win back the wandering and erring one. What joy this should give! How happy it should make the true and faithful members to see a wandering brother brought back, not merely to his old church relations, but rather from his sins, and placed in a right relation to duty and renewed faithfulness to Christ. This is in harmony with Paul's instructions in Gal. vi: 1-3: "Brethren, even if a man be overtaken in any trespass ye which are spiritual restore such an one in the spirit of meekness, looking to thyself lest thou also be tempted; bear ye one another's burdens and so fulfill the law of Christ."

Sin manifests itself in so many ways that it is impossible to specify all the acts, no more and no less, for which church-members should be excluded from fellowship unless they repent. Next week I will try and give three heads under which all or nearly all sins may be grouped.

RONEVERTE, W. VA.

## Why So Many Skeptics.

[The following words from Dr. Marcus Dods are in season. Higher Christian living, shining with celestial light, is the kind of every day sermon men are hungry to read.]

It is the unbelief within the church which is mainly responsible for the unbelief outside. Were the members of the church leading a supernatural life, unbelief in the supernatural would become impossible. Were the supreme, living, present power of Christ manifested in the actual superiority of his people to earthly ways and motives, it would be as impossible to deny that power as it is to deny the power of the tides or of the sun. Offenses come, and skeptics are made, chiefly by the worldliness and unreformed, poor lives of professed believers. What is a man to gain by believing, if his life is raised to no greater value than that of most Christians he sees? Men seek what will make them useful, pure, in the best sense heavenly; but in most of us they see little to tell of any force in religion that makes men so. However careless men are, and however little they inquire into things, they have a rough common sense, a true instinct, which, without any effort on their part, makes them aware whether Christianity is a success or not. Men acknowledge success, and they despise whatever makes loud professions and does nothing, and therefore it is that

so commonly in this country and in this age religion is despised; and this it is also which makes us shamefaced about our religion; we have a latent consciousness that in ourselves it has not proved itself mighty to the pulling down of the strongholds of sin in us.

These are grievous things to have to say, but we must look the facts in the face, and recognize our responsibility. Christ's words were very awful: "Whoso shall offend one of these little ones, it were better for him that a millstone were hanged about his neck, and that he was drowned in the depths of the sea." If any conduct of ours, or if the tenor of our life or any infirmity, be gradually impressing on the mind of some child or youth or wavering person that there is little reality in religion, no duty can more urgently press upon us than inquiry into our conduct, and strenuous endeavor to make our religion more real than ever.

## Choice Gems.

THE BIBLE IN THE HEART.—The Bible may be in the hand or house, and not be in the heart. Physiologists say that food is never really in the body until it is in the blood, and to put it there requires the process of digestion. The living bread of Christ must pass through the head and heart into the life-blood of character before the tissues of the soul can receive spiritual life and growth. When the celebrated Grimshaw first found Christ, he told a friend that "if God had drawn up his Bible to heaven and sent him down another, it could not have been newer to him." Yet the only difference was that between the word in the hand and the word in the heart; but how vast that difference.—*New York Evangelist.*

Miller, in his Bampton Lectures, speaking of the varied power of Holy Scriptures, compares it to the eye of a portrait uniformly fixed upon one, turn which way one will. Keble puts this thought into these telling lines:

"Eye of God's Word! Where'er we turn  
Ever upon us! thy keen gaze  
Can all the depths of sin discern,  
Unravel every bosom's maze."

Every good man knows this to be true, for that searching eye, that quickening word, has found him unnumbered times, sometimes in the tender gaze of pity, sometimes in such a look of rebuke that his heart cries out,

"What word is this? Whence know'st thou me?"

But even then it has been the expression of a love anxious to save. Precious word! How graciously it fulfils his promise who says: "I will instruct thee and teach thee in the way which thou shalt go; I will guide the with mine eye." To neglect it is to suffer incalculable, if not irreparable, loss.—*Zion's Herald.*

FOUR GRAND ARGUMENTS.—There are four grand arguments for the truth of the Bible. The first the miracles on record, the second the prophecies, the third the goodness of the doctrine, and the fourth the moral character of the penman. The miracles flow from Divine power, the prophecies from Divine understanding, the excellencies of the doctrine from Divine goodness, the characters of the writers from moral purity. Thus Christianity is built upon these four immovable pillars—the power, the understanding, the goodness and purity of God.

The Bible must be one of these things—either an invention of good men or angels, or of bad men or bad angels, or a revelation from God. But it could not be the invention of good men or angels; for they neither would nor could make a book telling lies, and at the same time saying, "Thus saith the Lord," when they knew it all to be their own invention. It could not be wicked men or devils; for they could not make a book which commands all duty, which forbids all sin and which condemns them to all eternity. The conclusion is irresistible; the Bible must be given by revelation.—*Religious Telescope.*

I call the Book of Job, apart from all theories about it, one of the grandest things ever written with pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from noble

patriotism or sectarianism, reigns in it. A noble book; all men's book. It is our first, oldest statement of the never-ending problem—man's destinies and God's ways with him here in this earth. And all in such free, flowing outlines; grand in its sincerity, in its simplicity, in its epic melody and repose of reconciliation. \* \* \* Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind; so soft and great; as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit.—*Thomas Carlyle.*

## Current Opinions.

[Presbyterian].

CHURCH SOCIABILITY.—Is the religion of Jesus Christ a society arrangement? Is the church a club-house, and Christian fellowship an eating bee? Is the church kitchen an apostolic institution? The popular idea of the sociability of churches may not be quite so appetizing as the above questions would suggest, but it is quite as mischievous. The first question to be decided in choosing a church is not how is the gospel preached, not are prayer-meetings attended, souls converted, Christians instructed, but how is the social status? Is it located in a good neighborhood? Are the people sociable? that is, do they call on the new-comers and establish society relations? \* \* \* The cure for this shallowness of conception of the mission of the church is more spirituality and more fellowship of the Spirit.

[The Interior.]

SECTARIANISM IN MISSION FIELDS.—The protest against rivalry and competition in mission fields, involving a waste of men and funds, which was voiced at this year's meeting of theological students of the four Chicago seminaries, might be emphasized by reference to China. Word comes from Shanghai that seven different sets of denominational missionaries are at work there. In all China we read that there are missionaries representing three branches of the Episcopal church, nine varieties of Presbyterians, six of Methodists and several of the Congregational, Baptist and other orders. However, China is a pretty big field, and all the above agencies might work vigorously therein, without rubbing against each other in a hurtful way, if they put loyalty to Christ above denominational zeal. The waste is not so apparent there as in some comparatively narrow fields at home; but the temper with which the work is pushed will have its effect for good or ill on the observant natives.

[Western Christian Advocate.]

NOTHING BETTER.—The men who are trying to destroy the Bible offer us nothing in its place. They tell us how crude the men were who gave us the law and the gospel; how deficient in education; how ignorant of science; and yet they do not give us some better thing as the result of their own fine genius. They know so much more, they say, than these Bible-writers of an early age knew, and yet the only proof they furnish is their own lofty and sometimes savage criticism of the work of these earlier men. Why do not these superior beings give us something superior to that which they sneer at? Surely if the old Bible is so radically and coarsely defective, the sublime genius of these modern critics ought to be able to furnish us an improvement. We have improved upon most things used by the ancients; we have better houses and better vehicles and better clothes; we have also better systems of education. Why not have a better Bible? Because a better one is not possible. This old Bible is true to nature and life and God. The men who love it most live the purest lives. It is the word of the Lord, and even its enemies dare not try to make a better Bible.

[Christian Advocate.]

A STRANGE DOCTOR OF DIVINITY.—The degree of doctor of divinity is not likely to lose its respectability very soon. The fact that it has been bestowed on many very common people is partly compensated for by a German university having recently conferred it on Prince Bismarck. If Dr. Bismarck does

not feel honored by the degree, he may, at least, bear it patiently for the sake of the honor he may confer on the degree.

[The News.]

AGAINST THE SALOON.—A new anti-saloon movement was started in Rockford on last Thanksgiving Day. It is called the Home Protection League, and its object is to work in a non-partisan way for the abolition of all public places where liquor may be bought and drunk. It is said to have obtained a foothold in several States and to have received the support of men of all parties.

[The Examiner.]

THE PURE WHEAT.—In our estimation the true vocation of a religious newspaper reaches vastly farther than to pick up and publish small gossiping items of news. It must publish news, but in doing it the chaff must be sifted from the wheat. Incessant care must be taken to help readers to know the reach and importance of great current events, and to lift them up to a higher plane of thinking and acting.

What is man? (What is man that Thou art mindful of him, etc.—Heb. ii: 5-9.)—We need not only a true philosophy of God, but a true philosophy of man, in order to right thinking of the Gospel. See what gigantic systems of error have developed from mistaken conceptions of the true nature and dignity of man.

1. Let us look at man as God made him. Read the 8th Psalm. At first man is utterly unworthy to be compared with those vast and wondrous spectacles revealed to us by the veiling of the sun. Yet God is mindful of him and visits him. There is not a moment in which he is un mindful of him, and no cot so lowly, no heart so wayward, no life so solitary but God visits it. God created man in the Divine likeness. In his mental and moral nature he is the Divine in miniature. He created him with royal supremacy. (Gen. i: 28). Not a cringing slave, but a king in a palace crowned with the glory of rule and with the honor of universal supremacy. 2. Man as sin has made him. His crown is rolled in the dust, his honor tarnished and stained, and his sovereignty strongly disputed. So degraded has man become that he has bowed before the objects he was to command. Sin reigns. See man prostrating his royal form in shrines dedicated to birds, four-footed beasts, etc., and crowding the doors of gin palaces. Sin has defiled, debased, disfigured and blasted all in him and about him. 3. Man as Christ can make him. See this, in the honor that has been conferred upon Christ—man's elder brother. He is crowned with glory and honor, has God's image, and all power is given to Him in Heaven and on earth. The wreaths of empire are on His brow. The keys of death and Hades swing at His girdle. All worship Him and attest that He is worthy. As He is, so we too shall be, if we believe on Him. He is the type and specimen of what His followers shall be—crowned with glory and honor—sitting at His side—comrades in His glory. Oh destiny of surpassing bliss!—*F. B. Meyer.*

## Binging Noises

In the ears, sometimes a roaring buzzing sound are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also result from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood. If you suffer from catarrh, try Hood's Sarsaparilla, the peculiar medicine.

## Many People Refuse to Take Cod

Liver Oil on account of its unpleasant taste. This difficulty has been overcome in Scott's Emulsion of Cod Liver Oil with Hypophosphites. It being as palatable as milk, and the most valuable remedy known for the treatment of Consumption, Scrofula and Bronchitis, General Debility, Wasting Disease of Children, Chronic Coughs and Colds, has caused physicians in all parts of the world to use it. Physicians report our little patients take it with pleasure. Try Scott's Emulsion and be convinced.

WIDE-AWAKE churches all try to get a religious newspaper into each family. We will send samples to those who do not take one if a list is sent us.

## SUNDAY-SCHOOL SUPPLIES.

All Sunday-schools wishing supplies, papers, quarterlies, lesson leaves, singing books, registers, etc., can obtain them from the MISSIONARY WEEKLY Office. Send to us for terms and other information.

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## A Word to the Unconverted.

We have often, during the past year, written a line especially for the eyes of the unconverted among our readers. But now, at the beginning of the new year, we wish to urge all who are not Christians to seek now the kingdom of God. Let us be candid and serious in this matter. In comparison with the question of salvation all other matters are trivial. Life, health, prosperity, influence, honor, pleasure—one or all of these—can not justly be weighed in the balance against your salvation. How does your case stand before God? Have you any hope? The only ground of hope for the future is Christ and his promise. Open your Bible, dear friend, and find for your soul one promise if you can, which in the light of the blazing consummation of the Gospel belongs to you. There is none. There is no other foundation but Christ, and the gospel is the power of God unto salvation. Every soul is lost and undone, and without Jesus there is no Savior. Mark well these sacred sentences: "Except a man be born again he cannot see the kingdom of God."

"Except ye be converted and become as little children ye cannot enter the kingdom of God."

"Except ye repent ye shall all likewise perish."

"There is none other name under heaven given among men, whereby we must be saved."

"He that hath the Son hath life, and he that hath not the Son hath not life."

These are strong, terse, plain sentences from God's word.

But you have not repented, been "converted"—born again; have not begun to build on the only "foundation," committed yourself to the one "Name," or embraced the Son in whom only there is life.

The danger before us is very great. There are dangers that your opportunities may end at any moment, danger that you may be tempted and drown the voice which says you ought to be a Christian; danger that in the current of temptation you may be swept away from your present resolution to become a disciple of Jesus. There is danger from the power, fascination and deceitfulness of sin. "The world, the flesh and the devil" are stronger than your passive, unused intention to confess Christ. To die without Christ is to make an awful "leap in the dark." It is to lose everything. It is to see the sand foundation fail before the waves of God's righteous judgment concerning sin. It is to be without God and heaven and hope forever.

Behold the wonderful promise of God! He offers salvation to such as trust their souls in his hands. He promises release from sorrow, pain, weakness and sin. He promises present remission of sins, the present comfort and aid of the Holy Spirit, the right to pray, the right to have providential, loving guidance, the blessings of his love and mercy and a tried, precious and safe foundation for your hope. Ultimately he guarantees happiness, holiness, rest, the society of the pure and angelic and the godlike character.

What are the conditions he lays down for your weak faith and love?

They are the plainest and easiest possible. If after reading what we say of them you are not satisfied that we are entirely right, then we ask that you read them carefully in the Acts of the Apostles. There thousands were told infallibly what to do to be saved.

Take Jesus as your Lord and trust him as your Savior. Commit yourself fully to his lordship. Confess him. Let your friends know that you trust him and

mean to serve him. Heartily and honestly repent of your sins. You cannot "wash away" your own sin, but you can hate it and hold it as your enemy and turn from it.

As an evidence to your own soul and to the world that you are the Lord's, and in obedience to Christ, be "buried with Christ in baptism." Then with sincere devotion to the high and holy calling of God in Christ Jesus run with patience the race, asking God to help you. You must serve the one new Master with singleness of heart.

After such a surrender to God, after such a wise and safe and glorious step your friends will have the best possible reason for wishing you a successful and happy new year. You can afford to delay everything else until you have bowed in complete and adoring obedience to the Lord of heaven and earth.

## The Chief Thing.

Our Lord taught men a secret concerning success in life worth more than all gold. He taught them to make spiritual well-being the chief consideration always. There are many Christians who work for Christ fretfully. They have so much to do that they cannot preserve a sweet Christian temper withal. They are burdened with cares and spurred by necessity and chafelike a nervous horse under the pressure. But the work which they do is done at too great a cost. They actually tear down their own character and discourage themselves in order to perform great works. We have known church-workers to quarrel with one another in attempting to do the Lord's service. Even ministers may be so anxious to prepare sermons as to forget to be courteous, patient and gentle toward those about them. However holy and necessary one's work or profession may be there lies back of that the fundamental and primary necessity of growing Christ-like and manifesting the divine disposition. It is better to control and train one's own spirit than to do many wonderful works. When one rises in the morning he should say to himself: "My vocation to-day is to cultivate the fruits of the spirit, and all else is of secondary importance. My work will be the more easily and successfully performed if first of all I seek the kingdom of God and his righteousness."

## Editorial Notes.

—A very interesting and touching incident in the life of our venerable brother, Dr. C. Bullard, will be published in next week's MISSIONARY.

—Both the Foreign and the Home Missionary Societies have sent us their appropriate tributes to the noble character and works of our lamented Bro. Errett. They will appear in full next week.

—James M. Tennison has been appointed financial agent of the General Christian Missionary Society. He has already begun his services, and the cause for which he labors merits a large share of consideration and help on the part of the brethren.

—Our "General News Items" and "The Sunday-school Lesson" will each be under the charge of a special editor for 1889. So also we may say of the C. W. B. M. Column. The Sunday-school lessons will, we are assured, be published regularly after the middle of this month. One of the best Sunday-school teachers, a sound and able Bible student, has consented to prepare the lessons, beginning with those for February.

—The Christian Sunday-school at Grand Rapids, Mich., has sent out a neat appeal to many brethren for 25 cents each—a holiday gift for the cause of foreign missions. We are pleased to see a school thus aroused and enlisted in the Master's service. It is not an appeal for money to be used selfishly, but for a great work, even that for which Jesus came to earth and died. We hope Bro. Sorrick, Superintendent, will receive many quarters.

—The Christian Evangelist informs us that the Christian Publishing Company lost recently \$5,000 by fire, 7,000 Sunday-School Lesson Books, 12,000 Hymnals, almost the entire edi-

tions of Texas Pulpit, Divine Demonstration, On the Rock, and other books were destroyed. Some valuable plates were also consumed. It is not said whether they had any insurance or not on the same, but we are led to infer that they did not have. We hope they will receive enough subscribers to pay them for their loss.

—We know of a number of preachers wanting churches and of still more churches wanting preachers. If such churches can state definitely how much they can contribute, and if they can, individually or by operating with other congregations, render a good man a support for himself and family the preachers can be easily gotten. Any church in Virginia wanting a preacher should write J. L. Hill, Corresponding Secretary of the Virginia Christian Missionary Society. He will take pleasure in helping it to secure one.

—The Christian Standard, speaking of the funeral services of Isaac Errett, says:

The funeral, which was held at Central Christian Church, in Cincinnati, was in perfect keeping with the life of the man. It was not "severely," as some one said, but sweetly simple. There was no pomp and parade; no floral display; no florid rhetoric. Robert Graham, who knew Isaac Errett from his boyhood, told the simple story of his outward life; Charles Louis Loos, the most intimate of his ministerial associates for forty years, set forth the elements of his character; and J. H. Garrison, a true yoke-fellow in Christian journalism, led us to the Mercy Seat in a simple, child-like prayer.

A notice of his death, with his portrait, was published by the Associated Press, and thus the life of a great and good man, and leader of men, was given a wide circulation.

—"The Standard Eclectic Bible Lesson Commentary for 1889" is before us. It contains over three hundred large pages of closely printed matter, prepared by A. N. Gilbert and S. M. Jefferson, with Geographical Notes by Prof. J. W. McGarvey. It has also a system of "Questions on the Sunday-school Lessons for 1889" by E. V. Zollars, President of Hiram College. From a practical examination of the comments and general contents of the volume we feel warranted in pronouncing it excellent, first-class. The names of the editors alone are a guaranty of thorough and painstaking effort. Sunday-school teachers particularly need this book. To all those who wish to study and understand the "International Sunday-school Lessons" for 1889 we heartily recommend this Commentary. It is cheap at the prices—\$1.00 in cloth and 75 cents in boards. We take pleasure in commending it, and will furnish it to any of our readers at publisher's prices.

—A Presbyterian minister of Portland, Maine, describing a visit to the London Tabernacle in which Spurgeon preaches, says that, as he was entering, a man very kindly said to him: "You are a stranger here, are you not? Come, then, with me; I have a seat for you." We have told before in these columns what different visitors to the Metropolitan Tabernacle had said of the cordial, gentlemanly attentions received at the hands of ushers. Spurgeon has repeatedly emphasized the fact that the credit of having great crowds to attend the Tabernacle services is in a very large measure due to the courtesy and zeal of the members of the Tabernacle congregation.

Why may not less popular churches having less brilliant stars in their pulpits utilize the mighty drawing power of courtesy, kindness and Christian zeal? James, in the first four verses of the second chapter of his epistle, lays down a rule by which ushers in particular, and church members in general, should be governed.

## Literary.

BIBLE STUDIES FOR 1889, prepared by Dr. Geo. F. Pentecost and published by Messrs. A. S. Barnes & Co., New York. Price, \$1.00 in cloth and 50c. in paper.

This Commentary on the International Lessons for 1889 is one of the best in the market. Dr. Pentecost is systematic, pungent and pithy. Without endorsing every thing in the Commentary, and without joining issue on any important point we do not hesitate to recommend it as suggestive and helpful to the discerning, such as are supposed to use a commentary of the sort. His Lesson Commentaries for former years have been deservedly popular. We like his arrangement and method of treatment.

## A Newsy Letter From James Vernon.

DEAR MISSIONARY:

In the latter part of November I assisted Bro. A. S. Morrison in a brief meeting in West Point, Va., which resulted in ten additions to the church. This is the most lively town of its size that I have seen in Virginia. It has a population of about 3,500, is dotted over with artesian wells, giving a constant flow of the finest water, and is lighted in streets and residences by electricity. It is at the head of ocean steam navigation on York River, and at no time during my stay were there fewer than four Liverpool steamers waiting to be loaded with cotton. The presses were going night and day. It is also the terminus of the Richmond and York River Steamboat line for Baltimore, with steamers every day. There is not a saloon in the place. The ocean captains, some of whom I became acquainted with, told me that it was the only prohibition seaport in the world. I became deeply interested in those sea-faring men. They attended our meetings night after night, and one of them desired to take me with him back to England. A great change has come over the lives of such men within the last fifty years.

In West Point is located the Virginia Female Seminary. Bro. Morrison is at the head. I made the acquaintance of every teacher and scholar. Miss Bryant, a relative of Alex. Campbell; Miss Power, sister of Bro. F. D. Power, and Miss Tutwiler, of Lexington, Va., are the teachers, and I am free to say that I have never met three young ladies to whose care I had rather commit the education of my daughter. The young lady pupils were everywhere that one could desire in refinement, modesty and intelligence, and nearly all of them are professing Christians. There is the utmost good feeling between teachers and Principal, and they constitute as happy a family as one could hope to meet. Our dear sister Acree is matron, and no young girl need want a truer friend or a wiser counsellor. It was a delight and an inspiration to have that entire school in every audience. How they did sing!

I cannot tell your readers how much I enjoyed my association with Bro. Morrison, a high-toned and yet most genial and companionable gentleman. He and his good wife did everything that could be done to make me happy and increase my usefulness. My home was with Bro. T. B. Henley. He was absent in New York, much to my regret, during the greater part of the meeting. I can never forget the kindness of Sister Henley and the dear children. How happy we all were together!

I had the great privilege of meeting the veteran whose praise and blessed memory is in all our churches—Robert Y. Henley. He and his daughter reside in West Point. He is almost totally blind, but is the same godly, cheerful, patient, sainted man as of old.

My dear old friend, Dr. Grubbs, came by boat from King and Queen. His spirit is just as gentle and child-like, and his musical touch just as sweet as ever. And my old friend Morrison, of the "Linden," whom I knew in Ohio; and sister Henley (widow of the Doctor), and her dear daughters, and Bro. Jones and family, and Bro. Williams and family, and Bro. Dew and family, and Bro. Randall and family, and the family of Judge Jeffries, and Bro. West, pastor of the Baptist church. And—but where shall I stop?

I see that somebody proposes making me "poet laureate" of Virginia. If I were a poet and wanted a theme in land or people I would not look beyond Virginia.

"Here would I rest and let the world  
With its distant thunder roar and roll.  
Storms never rend a sail that's furled,  
Nor like a dead leaf tossed and whirled  
In an eddy of wind is the anchored soul."

I make no concealment of the fact. The Virginia people suit me. While at West Point I was invited by Capt. R. E. Lee, the youngest son of the immortal Chief of the army of Northern Virginia, to spend the day with him at Romancoke. I gladly accepted the invitation, and so had a day's visit with one of the most genial and agreeable gentlemen whom I have ever met. After dinner we strolled over the farm, and just as the evening shadows were falling drove to the depot, where I took the train in order to catch the boat for home.

I stopped over all night at

Yorktown with my dear old friend, W. C. Wade, county clerk. The next day he drove me to every point of interest about this historic spot. We visited the "Temple Farm," and the ruins of the temple itself which contain the oldest grave-stone in Virginia, and stood in the room where Washington and Cornwallis signed the Articles of Capitulation.

The following evening I took the Danville for home, arriving on Sunday morning. Taken altogether it was one of the most memorable and delightful visits of my whole life.

JAMES VERNON, JR.

[Bro. Morrison informs us that there were four additions after Bro. Vernon left, making 14 in all. Ed. M. W.]

## Maryland Letter.

BY G. P. COLER.

Rev. Albert H. Studebaker has been pastor of the First English Lutheran Church, Baltimore, for two years. In that time the membership has increased from 199 to 416. This increase is attributable to the enthusiasm and persistent pastoral and executive work of Mr. Studebaker. He does more than preach fine discourses. He studies the capabilities of his members and gives them something to do.

In 1850 Archibald Alexander, D. D., then a professor in Princeton (N. J.) Theological Seminary, published a volume of Practical Sermons. These sermons are scholarly and display a fine spirit. The author was a Presbyterian. In his preface he says: "There is nothing in these sermons which will be found offensive to the lovers of evangelical truth in other denominations. The author, in a long life, has found that real Christians agree much more perfectly in experimental religion than they do in speculative points; and it is his belief, that a more intimate acquaintance among Christians of different denominations would have a happy tendency to unite them more closely in the bonds of brotherly love. May the time soon come when all the disciples of Christ shall form one great brotherhood under the name of CHRISTIANS."

The sentiment of this extract is commendable. I wonder whether the author knew that there was then a body of disciples who were striving in a practical way to bring about this state of affairs he longed for. The disciples need more confidence, more enthusiasm, and more love (and sometimes more discretion) in presenting their plea for Christian union. There are many good Christian people who still adhere to human creeds and distinctive names, because their attention has never been called to the evils of such things.

The Evangelical Alliance is doing much good work by holding meetings in cities for conference on Christian work. The members of this Alliance maintain that if the churches are to be able to cope with the problems of evil that are before them, "there is an imperative demand that they (the churches) must co-operate in their work." One of the prominent subjects for discussion at the meetings of the Alliance is "The Basis of Co-operation." This is certainly a practical subject. Let it receive a thorough discussion, and preachers and churches will be led to see that the only true basis of co-operation is the adoption of the Bible as the only rule of faith and practice. Loyalty to its positive commands, and liberty in matters of opinion will render human creeds and distinctive names for Christians unnecessary. Only in this way can churches hope to counteract the great floods of evil that threaten to deluge our country. Only in this way can the gospel be preached to every creature.

What can a congregation of thirty-five members do? That depends upon what kind of members they are. The membership of the Avondale Church, Harford Co., has been only thirty-five. Most of these are poor financially, but some of them are rich in faith, enterprise and good works. Although without a pastor since October, they have painted their chapel and put a new fence around the lot, besides other improvements. Their chapel is one of the neatest and best equipped that I have ever seen in a country place.

Within the last few months the young people have purchased and paid for a new organ, and I am told that they are now about to organize a Helping Hands Society for the purpose of helping in other ways with the church work.

It is not long since a benevolent gentleman, not a member of the Avondale Church, made a liberal contribution to the congregation. Why did he do so? I do not know, but I would infer that he saw that the members had enterprise and were willing to help themselves.

A few years ago the Avondale Church was almost at the point of disbanding. The members were not able to sustain a pastor and they had good reasons for being discouraged. About that time, our State Missionary Society came to the rescue. The members were told that if they would raise a certain amount toward supporting a pastor, the Board would pay the same amount. The proposition was accepted, and the service of Bro. T. B. Knowles were secured as pastor for half his time. He labored for the church nearly two years. The result is that he has infused new life and hope into the membership. While there was not a large growth in numbers, there was a wonderful growth in knowledge, spiritual power and intelligent zeal. Never did our State Missionary Society spend money to better advantage than in helping the Avondale Church.

Does it pay to have a State Missionary Society to look after weak churches, establish new ones, and to incite the strong churches to missionary effort? Let all disciples keep informed about the work of their State Missionary Society, and they will answer this question in the affirmative.

But I did not finish writing about the Avondale Church. A two week's meeting there that has just closed, resulting in eighteen additions; sixteen of these were by baptism, and one was from the Baptists. Eight of these new members are heads of families. The little band of faithful workers are greatly encouraged.

## Mountain Siftings.

BY CHAS. S. LONG.

It is, perhaps, a little late to wish the numerous readers of the MISSIONARY WEEKLY a "Merry Christmas," and so I will just wish them a "Happy New Year" and many returns of the same. I always appreciate Christmas as it is an anniversary day with me, marking an important epoch in my life that occurred some years ago. Well, Christmas came to Ronceverte in two ways yesterday, or rather two kinds of Christmas: one kind that brought peace and joy to many weary souls, and another kind that leaves sad hearts and desolate homes. The first came in the usual way, just as it has been coming for over eighteen hundred years, ever since the angels sang the glad song of "Glory to God in the highest, and on earth peace, good will toward men." The other kind came in on the west-bound train, put up in gallon jugs. Yea, jugs too numerous to mention.

Ronceverte is a local option town and no vile saloons are tolerated here. Hence any consolation needed, or supposed to be needed by the inhabitants of our thriving town, or by the dwellers in the regions round about, in the shape of "pizen" must be imported from the more benighted cities beyond our borders, in sealed packages. I happened to be at the depot Christmas morning when the train arrived and had an opportunity to witness the distribution of jugs to the thirsty gentlemen with queer aliases, for be it known that most, if not all, of them, have two names—an every day name and a jug-name. The sight reminded me of a gathering of those noble birds of beautiful plumage commonly called buzzards, when the body of a particularly offensive carrion has been discovered. If this comparison should seem to reflect upon the buzzards, I willingly apologize to the birds, for I do not wish to do them any injustice. Their gathering is a legitimate

DON'T run the risk of some one else putting the MISSIONARY WEEKLY in your church homes, but do it yourself. Send for agents' terms and blanks.

one, they assemble in their own name, they have no *aliases*, and they gather for the purpose of satisfying the cravings of a natural appetite, while the others are preparing to fan the fires of an unnatural one whose tendency is to brutalize them and drag their manhood down into the dust.

In the afternoon of the same day I saw a young man still in his teens, the son of a recently widowed mother, passing my house in a beastly state of intoxication. As I looked upon the sad sight, I thought of the pangs of that mother's heart when she should hear of the disgrace of her boy, and I could not help but ask, "How long, oh Lord, how long," will these human vultures be permitted to pray upon society, breaking hearts and desolating homes.

I learned yesterday that there was a jug at the express office that had been waiting a claimant for about two years, the man who ordered it having died before it arrived. I remarked to my informant that if all who ordered jugs for yesterday had died before their arrival there would not have been preachers enough in the country to have buried the dead. The only effectual way of dealing with this evil, and breaking the grip of Rum's Apollyon, is to lay the axe at the root of the tree and cut it down. Yea, dig it up by the roots and cast it into the fire.

Bro. W. J. Cocke writes that "Fiske received 239,700 votes against 15,200 for St. John four years ago," and then asks, "Gaining, is it not?" Yes, it is growing slowly, but surely growing, and it will continue to grow until the cause is obliterated and the people set free, for "a nation is in motion for a land without a slave."

"Then awake! arouse, ye freemen! for our chains shall disappear:

Oh, the land we love to honor shall be free!

And a new emancipation shall re-echo far and near;

In the dawning of this glorious jubilee."

Our Sunday-school gave a Christmas entertainment Monday night in the presence of a large and delighted audience. A Cantata, "The Santa Claus Boys," was well rendered. The boys in their typical Santa suits created much merriment. Miss Jessie Mason and Miss Myrtle Mason, each rendered a beautiful solo; Miss Annie Hunter and Miss Jennie Long, a duet; and Miss Clara Hunter presided at the organ. The recitations by Ada Fravel, Barbary Hunter, Jennie Bell, Rosa Graves and Harvey Weller were pronounced very good. Altogether it was a very enjoyable occasion.

The church recently elected the following brethren to constitute the official board, viz: Chas. S. Long, Chas. Peyton and Horace Mason, elders; and John Monroe, John Garth, Silas Davenport, J. W. Graves and Joseph King, deacons; J. H. Williams, Horace Mason and E. C. Best, trustees; and E. C. Best, Clerk and Treasurer. Last Sunday the elders and deacons (with the exception of brethren Peyton and King, who could not be present) were formally set apart by the laying on of hands and prayer. Three young men have united with the church since I began my work here. Bro. E. B. Bagby, my predecessor, wrought a good work during the two years he was here. He left none but friends behind when he went to his new field of labor, and all will be glad to see him in our midst again. As Dr. M. S. and Hettie J. Clark, of Youngstown, Ohio, are readers of the MISSIONARY, I take this means of thanking them for the beautiful Christmas present sent us. Glad we have not been forgotten by these dear friends.

RONCEVERTE, W. Va., December 26, '88.

### The City by the Sea.

Very few of our brethren know anything of the effort to establish our cause in Charleston; and fewer still are acquainted with the peculiar trials under which the little band of Disciples in that city has been struggling to keep before the people of that great metropolis the pure gospel.

The work was begun by persons in the humbler walks of life, whose want of means has been a source of great difficulty. They have never been able to build a house, or even to rent a hall; and their meetings have

been held in private houses, where only a few could be accommodated. They have had to depend for preaching upon the casual visits of the State Evangelist and a few others who have occasionally broken to them the bread of life. It is not at all strange that, under these adverse circumstances, some have become discouraged. There are a few faithful ones who have never faltered; and, little by little, they are growing. During a visit to the city a few days ago, I preached three times and two persons from the sects took their stand with us. One of them has been a Methodist exhorter. He is a man of intelligence and will enter earnestly upon the work. The other was a Baptist, who has decided that we represent the Christianity of apostolic days and will help us to maintain it.

The object of my visit was, chiefly, to aid them in the selection of a lot. They had three offered them, and requested me to help them in deciding which to take. I found that there was only one that was available; and a contract has been entered into for that. Of course, it has yet to be paid for; but they will have ten years in which to do so, while they will get immediate possession. The intention is to build a small, cheap house in which to hold services for the present. They will need help. This letter is not intended to be an appeal for money. Really, the facts are a stronger appeal than I can write. There is not a place in the south where help is so badly needed, or where it can be given with greater advantage. Send anything you can give to Mrs. Mary J. McCants, 94 America St., Charleston, S. C. She is Treasurer of the congregation, and is worthy of the highest confidence. The success of the cause in Charleston hitherto has depended largely upon her zealous and well-directed efforts. Help her in this grand effort to provide a place of worship—help her *largely*, and help her *now*.

D. M. BREAKER,  
State Evangelist.

### In the Field.

BY H. B. SHERMAN.

I am home for a few days, after an absence of nearly two months, during which time I held two protracted meetings, at Bolivar Pa., and McArthur Ohio, respectively. The latter meeting closed on last Sunday night, with a crowded house and two baptisms after service. There were twenty additions gained during the meeting and the interest was greatest at the close. Some of the most substantial citizens of the community were among the number baptized. Two of the leading lawyers of the town were among the number. In about thirty minutes time we raised the money to employ a preacher and they are looking for a man to fill the place. I would like to correspond with some young brother, who can live on a moderate salary, for this place. I know what they need, and will not recommend a man to go there if I do not think that he is qualified for the work.

The church at McArthur has a splendid Sunday-school, no jars in the church, and all are ready to take hold with the right man, and push the work. It has never been my lot to labor amongst a more appreciative people.

I called at Meyersdale on my way home and met the little band and arranged a financial plan upon which they will work, looking to an aggressive work in the future.

I will begin a campaign at Duke Center, Pa., next Sunday, and hope to establish the church on the rock before I leave. From all that I can learn, the community is ripe for the work. Bro. Jackson is now beginning a meeting in Lock Haven; there have been some immersions recently, and everything seems to be ripe for the work. The Christmas exercises here were excellent, the audience room being packed with people and all the children were treated by "Santa Clause."

Bro. A. R. Miller writes that his work at Lycoming is being blessed of God in additions to the church, and a general awakening of the spiritual interests of the church. The new house of worship at Wellsville, N. Y., will be dedicated about the first of February. Bro. Thos. Sykes of

Renova continues to call loudly for a preacher to come to that place and make an effort to establish the cause of Christ.

I must be allowed to lay a leaf to the memory of our dear Bro. Errett. Truly, a mighty man in Israel has fallen. It would take a prolific pen to tell in how many ways he was truly great. His broad culture, great mind, warm heart, deep piety, faith in God, Executive ability, and great generalship, made him the *Oracle* and balance wheel to all great Christian enterprises. He was a true friend to all of our young preachers and they are all his true friends. It seemed to me that just in the nick of time, when I was young, and just starting in the ministry, and almost discouraged, one sweep of his pen "concerning the struggles of our young men in the waste places," in the *Standard*, in 1876, was like the cheering voice of a general to disheartened troops. I read it, and said "God bless that good man." I tried once to tell Bro. Errett, how I had been helped by his love and cheering words, but my heart was too full, with tears in his eyes, he relieved me by saying "never mind, Bro. Sherman, I know it all. Soon you will be a man among men yet." I loved him in life, I loved his memory, and his life has been and shall be a benediction to me. Other and abler pens will tell of his goodness, but none loved or admired him more than myself.

LOCK HAVEN, DEC. 27.

### STATE WORK.

#### Virginia Christian Missionary Society.

OFFICE OF SECY AND TREAS.,  
Jan'y 2nd, 1889.

We sent out blank reports to every church in the State more than two months ago, and as yet we have had no reply from the following:

Church. Partysentto. Postoffice.  
Antioch.....M. F. Reid.....Penn Store, Va.  
Alleghany.....Geo. Bailey.....Graham,  
Berea.....R. B. McCalley.....Leavells,  
Bethel.....J. G. Kegley.....Weytheville,  
Bethel.....F. M. Ross.....Sinking Creek,  
Boon's Chapel.....G. A. Simmons.....Nafs,  
Berea.....Geo. S. Jeter.....Macon,  
Baptist Valley.....  
Clifton Forge.....W. W. Pendleton.....Clifton Forge  
Concord.....C. E. Carbaugh.....Tazewell C. H.  
Chestnut Grove.....  
Cypress Grove.....W. H. Smith.....Snowville,  
Dick's Creek.....M. J. Beavers.....Sayersville,  
Enon.....Ernest L. Hester.....Mansfield,  
Evergreen.....R. F. Coffey.....Nash,  
Edinburg.....Philip Bowers.....Edinburg,  
Frenchville.....L. Gooden.....Frenchville, W. Va.  
Falls Mills.....S. K. Sturdivant.....Falls Mills, Va.  
Fairview.....  
Glade Creek.....J. W. Edwards.....Wood Lanes,  
Gills Creek.....D. T. Saunders.....Scruggs,  
Gordonsville.....L. W. Graves.....Grassland,  
Green Spring.....T. P. Watkins.....Mullinsville,  
Goshen.....  
Hampton Mission.....J. W. Tennis.....Hampton,  
Horse Pasture.....  
Haymarketown.....J. M. Hinchey.....Haymarketown,  
Holly Grove.....W. E. Fitchett.....Fitchetts,  
John's Creek.....M. L. Snodgrass.....Gunn,  
Level Green.....H. A. Duncan.....Huffman,  
Laurel Hill.....W. B. Howard.....Proffitt,  
Liberty.....J. C. Rowlett.....Green Bay,  
Mountain View.....W. S. Dudley.....Dublin,  
Martinsville.....J. R. Brown.....Martinsville,  
Max Creek.....D. M. Owen.....Radford Furnace,  
Mt. Pleasant.....Wm. H. Showalter.....Snoville,  
New Salem.....  
Narrows.....  
Oak Grove.....J. G. French.....Rocky Gap,  
Olive Branch.....W. G. Farthing.....Lightfoot,  
Pleasant Hill.....J. Williams.....Old Town,  
Piedmont.....W. C. Shackelford.....Stony Point,  
Prospect.....H. M. Fisher.....Church Road,  
Paxton Chapel.....J. L. Paxton.....Ripley Mills,  
Paint Bank.....A. C. Looney.....Paint Bank,  
Pleasant Hill.....M. McCorkell.....Willowton, W. Va.  
Pleasant Hill.....  
Round Bottom.....Jas. Gray.....Rocky Gap, Va.  
Rochelle.....Thos. Yager.....Rochelle,  
River Side.....R. W. Fitzgerald.....  
Richards.....  
Rich Patch.....M. A. Arnett.....Arnett's,  
Somerset.....Wm. H. Kite.....Liberty Mills,  
Straubing.....Obad Pank.....Straubing,  
Shraders.....Jno. S. Crockett.....Shraders,  
Sweet Sp'g Valley.....J. H. Cook.....Sweet Springs,  
Sunny Point.....A. J. French, Jr.....Narrows,  
Shiloh.....B. P. Miller.....Newborne,  
Sugar Grove.....Mrs. Stiff.....Maybrook,  
Union Chapel.....L. B. Bell.....Wilburn,  
Woodstock.....Geo. L. Milley.....Woodstock,  
Winchester.....F. Z. Pirkey.....Winchester.

Can't some one in each church named above look after the report and send it in at once?

We publish again the list of churches from which we have received no reports. Won't some member of each of these churches do us the kindness to write us some kind of a report and not have so many blanks in our summary?

As was announced in last week's paper the regular collection for STATE WORK was set by your Board for JANUARY. We are now making up the apportionment and will send it out during this week, and we hope each church will respond promptly. We want to enlarge our field of labor, but it cannot be done without funds.

If there are any churches in the State that want preachers and they will write us stating how much they can pay a man, we will take pleasure in sending them the name of some one. We know of several good men that could be gotten if our churches would only form circuits and go to work.

J. L. HILL, Sec'y & Treas.

### Notes From the Field.

#### VIRGINIA.

SPECIAL FOR 1889.—There is a general desire on the part of our readers to know what the churches, Sunday-schools, preachers and other Christian workers are doing for the cause of Christ. We are preparing a special plan for gathering all the good news, and shall, if our brethren will aid us, be able to delight our readers with the results of our united efforts. We wish each brother or sister who reads this and knows an item of good news to jot it down at once and send it along. Let us cheer one another during 1889 with an account of the work the Master is doing through our hands.

NORFOLK.—Harry Minnick has been here four months. The audiences have increased. The Sunday-school has doubled its regular attendance. Seven have united by letter and seven by confession and baptism, nearly all the latter from the Sunday-school.

ASHLAND, Dec. 27, 1888.—Sharon, the church for which I preach, is completed and out of debt. We hope to have it dedicated upon the first Lord's-day in March. I have engaged to preach for them next year. R. D. HARDING.

PERSEVERANCE (Lunenburg County).—In the last week of August and first week of September Prof. A. S. Morrison helped Bro. J. L. T. Holland in a meeting at Perseverance which resulted in adding nine persons to the church. He said he thought Bro. Holland would report it, which he has failed to do. He says it was one of the most enjoyable meetings he ever held. The people were nearly all members of the church and the material was scarce. The nine had been members of another religious body.

LOUISA C. H., Dec. 31st, 1888.—I shall leave my home in Louisa, Thursday next for the Northern Neck to begin my labor at Ephesus first Lord's-day, Laurel Brook second and Philippi fourth. I will try and report my work once a month. I hope that everything may work smoothly. P. A. CAVE.

#### MONTHLY REPORT OF E. R. PERRY.

On the first Lord's day I visited and preached at Yanceyville for several evenings to good audiences. On the following Wednesday and Thursday nights I preached at Apple Grove in a school-house, where I enjoyed the hospitable abode of Bro. and Sister Mills. On Saturday night following I preached at King's Chapel; second Lord's-day, Independence and Ground Squirrel. At the latter place I spent several nights preaching until the rain and cold weather broke us up. On Friday night following I happened in at Holly Grove, where Dr. J. B. Anderson has organized a meeting, in which there are prayers and songs and the Doctor lectures on "Man." They have a good Sunday-school here. Third Lord's-day I commenced a meeting at Salem and continued till the following Friday night. Here I met the genial face and eloquent voice of Dr. R. H. Alfred, whose health has so much improved that he is offering his services to any churches in need of preaching. Address him at Jackson, Va., Louisa county. During this meeting three took membership, who had been baptized; one by Bro. Long and one by Dr. Alfred. From here I came to Gilboa and preached on the fourth Lord's-day to a reasonable audience where I met many of my dear Cuckoo friends, whose kindness I shall never forget. The same night I took the express to Gordonsville and the following Christmas eve I reached home. Here I was greeted with a kind reception by my dear children; but one familiar face which had greeted me for twenty-five years was not there. As the days go by we miss her more and more, the old homestead kindles so many sad and joyous memories—mingled joy and grief. I have been spending the holidays at home and resting myself preparatory to the active work of the coming year. During this week Mrs. Mary A. Clark, an excellent Christian lady, has died, a member of the Baptist church. Fifth Lord's-day preached at Unionville. Thanks to the ladies at Salem for the beautiful and useful quilt.

Finances for the month stand as follows: Yanceyville, \$9.64; Apple Grove, 2.20; King's Chapel, 2.08; Independence, 27.45; Ground Squirrel, 11.12; Holly Grove, per Mrs. L. T. Meredith and Miss F. B. Meredith, 2; Salem, 5.88; Gilboa, 6.82; Somerset, 10.00; Unionville, 3.08. Total, \$79.72.

#### APPOINTMENTS FOR E. R. PERRY.

First Lord's-day, Yanceyville; 8th to 11th, Trevilians; second Lord's-day, Hanover churches; and following week, pastoral work at Independence; third Lord's-day, Zion; Wednesday night after, Bethany; Saturday night, Jan'y 26th, Salem; fourth Sunday, Holly Grove. Address me from 1st to 2nd Sunday, Trevilians, or Ashland, Va.; 2nd to 3rd Sunday, Beaver Dam, Va.; 3rd to 4th Sunday, Hopewell, Va.

PULASKI CITY, Dec. 29th, 1888.—Since I last wrote one has been reclaimed, one received by commendation and one by letter. Our Sunday-school gave Christmas tree Monday night. It was superintended by J. R. Miller, was largely attended and in every way proved a success. Bro. J. T. Showalter preached for us last night, his discourse was strong and forcible. The ministers of the various churches in our city have seen the evil effects of division, prejudice, etc., therefore, have organized a preachers' meeting of the pastors, to be held once or twice per month, for the purpose of discussing the various topics of church work, such as, Which is the best way to bring men to church? How can we do the most for Christ as ministers of His word? I believe the prejudice existing in the hearts of the professors of Christ, is, to a great extent, dying out in our city. Well, the year will soon be gone; now brethren, let us resolve (and not only resolve, but carry out our resolution) to do more for Christ in the coming year than ever before in our lives. May God bless and help us all is my prayer. W. H. BOOK.

#### WEST VIRGINIA.

WILLOWTON, Dec. 26, 1888.—As Evangelist of Blue Stone district, I have opportunities to make many observations. The topography of this county is not interesting to a stranger, but it is indeed very grand and imposing in its outlines and formation. Traversed by the splendid Alleghany range of mountains its picturesque is almost beyond description. God's own hand was not only powerful in its formation, but very prodigal in storing in it the useful and precious minerals which are at this time being utilized. They yield large profits both to proprietors and laborers. The result is that the love of money has filled the hearts of the former owners of the land and enticed many foreigners to try their fortunes among us. This prosperity tends to excitement and enthusiasm concerning earthly things and a paralysis of the gospel. As for the progress of the kingdom of God I cannot say much. It is not pleasant to look upon the dark side of the picture nor possible always to overlook it. It is greatly to be feared that the Disciples in this section, or at least many of them, do not realize the Lord's lesson in which He says: "You cannot serve God and mammon." The observation is that the deceitfulness of riches has choked the word of truth and we have a languid condition of the congregations. Now to overcome this is the gigantic task before the churches in this county, and it must be overcome before they will prosper in the work of the Lord. When I travel across the lofty mountains and rich valleys from Mechanicsburg to Camp Creek, a distance of seventy-five miles, without seeing a single house of worship owned by the Disciples of Christ; and at the latter place have to ask permission to preach in a school-house; then pass over the N. & W. R. R. for a hundred miles amidst the many flourishing towns with their church spires almost amid the clouds and none owned by the Disciples, I see the dark side. Dear brethren, why is this so? We think it is not because the Disciples in this part of the Southwest have not the love of Christ in their hearts. We know it is not because of their pecuniary circumstances, for many of them are at this time like one of old saying, "They will tear down their barns and build greater." Then what is lacking? We think it is co-operation. Local co-operation has proved to be almost a failure in this section of country. We need general co-operation with all the churches throughout the United States and particularly with our State work. Brethren, we have seventeen organized congregations in the Blue Stone district. I solicit each one and every Disciple to co-operate with our State Board in raising a church extension fund. R. W. FITZGERALD.

NEW YORK.  
TROY, Dec. 24th.—The masons this morning commenced work on the new Church of Christ that is to be erected on Sixth Avenue near Glen for the Rev. Robert W. Stancill's congregation. The church will be of gothic style of architecture and will be sixty-four feet deep and forty wide in front and forty-six feet wide in the rear. The back portion of the structure will be in the form of an L in order to provide accommodations for the Sunday-school. It will be a frame structure and twenty-five feet high between the floor and the ceiling in the interior. The cost is estimated at \$7,000, and the edifice, it is expected, will be finished about May 1.—*The Press*.

#### COLORADO.

DENVER.—This city now has a population of nearly 100,000, with a bright prospect of continued growth. The ground on which the Church of Christ stands cost \$3,500 seven years ago and is now worth \$35,000—having increased in value ten-fold. Seven years ago there were 163 names on the church roll. Now there are 836. Fifty have been granted letters to start a church in North Denver. These talk of building a house this year at a cost of \$10,000. Bro. Craig has resigned at Denver. We do not know where he will locate. Bro. J. C. Againer is serving the North Denver

church. The church to which Bro. Craig has ministered so long has made its first payment on lots for a church in South Denver. About \$70,000 have been raised and expended by the Denver church in seven years. Seven years ago there were two churches in Colorado owned by Disciples. Now there are thirteen, with a good prospect of three more during 1889. What a fine missionary field and how little has yet been done!

#### TENNESSEE.

MILLIGAN, Dec. 27th, 1888.—I began a meeting at Beech Grove, about one and a half miles from the college, last Sunday which continued until last night. Several of my school-mates, who are warm-hearted Christians and who take a great interest in the work of Christ, were with me. Their songs, prayers and warm exhortations had a great deal to do with making the meeting a success. On Tuesday night Bro. J. F. Alley preached his first sermon and made an excellent effort. We enjoyed spending holidays working for our Master, and while we remember it with pleasure, others are enjoying the sweets of a new life in Christ Jesus brought about by the Christmas meeting. Notwithstanding the excitement of the holidays and the opposition with which Satan met us through a few of his servants, a good interest was manifested and three young ladies were added to the fold of Christ. G. P. RUTLEDGE.

#### KENTUCKY.

CAVE CITY.—John I. Rogers' meeting at this place closed with twenty-nine added to the church.

STANFORD.—The Christian church of this place was never in so flourishing and harmonious a condition. The splendid improvements, costing \$1,700, have just been made and the church is as prosperous spiritually as these show it to be financially. On the 1st of January Elder John Bell Gibson will begin the 5th year of his pastorate, which has been blessed most bountifully in the ingathering of souls to Christ. During the four years that he has been in charge the membership has increased over 200, or nearly double what it was when he came among us. The total membership is now 425, making it by far the largest in this section. The pastor is vigilant and earnest, the officers cheerful and active, and peace and good-will abound in the congregation.—*Stanford Journal*.

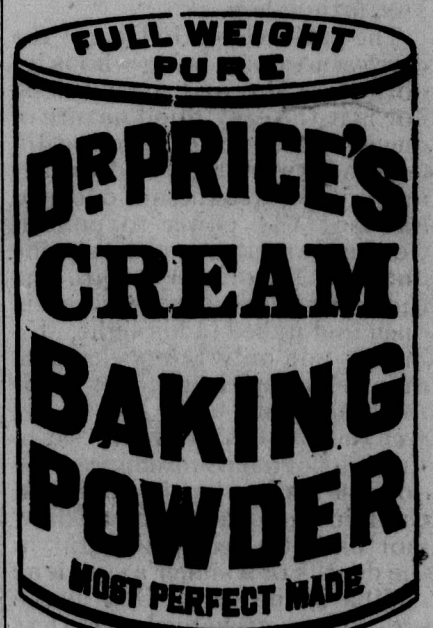
#### PENNSYLVANIA.

ALBA, Dec. 26th, 1888.—The churches of Bradford congregation held their quarterly meeting with the church at Granville Centre. All the preaching brethren present. It was moved by the writer that the churches of this county put forth greater efforts in county mission work. A committee was appointed, consisting of Bros. Weston, Gordinier and Mundy to report at next quarterly. Collections were taken to create a fund for this special work. The church here is in a healthy condition. "I am prepared," to hold special meetings with any church that wishes such and my talent of sufficient calibre for them. My desire is for greater efforts, more zeal and the salvation of souls. J. H. MUNDY.

#### MISSOURI.

BOLES, Dec. 25th, 1888.—I closed my meeting here on the 19th inst. I preached sixteen sermons with fifteen accessions as the visible result. I shall commence a meeting at New Haven (in this county) on the second Lord's-day in January. C. S. BEAULIEU.

KIRKSVILLE, Dec. 26, 1888.—The church at Fairview, in Schuyler county, Mo., was dedicated the 4th Lord's-day in December. The writer was called to assist them in the opening exercises. There was a debt of \$175. In response to my appeal \$177.50 was raised and thus we were enabled to dedicate free of debt. There were seven additions to the congregation. The brethren are very happy in their neat, substantial house of worship. SIMPSON ELY.



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### Our Farmer Friends

Will remember that they can send us \$1.50 for the MISSIONARY WEEKLY, and have a family paper for one year.

## SERMON.

[Preached by Dr. M. D. Hoge at the Old Market Hall, Richmond, Sunday evening, Dec. 16.]

The text was from Ecclesiastes viii: 11: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

A melancholy tone runs through the whole book of Ecclesiastes. It is the last of the three books Solomon wrote. It is not musical like his song, or cheerful like his Proverbs. It reminds us of the close of his own life—a life which began like a sweet spring morning, but ended like a cold dreary day in autumn. Those of you who have been out on the ocean will remember the shrill, sad sound of the wind through the rigging of the ship on a bleak, dark day. A sad moan is heard through the whole book of Ecclesiastes, like the doleful wind of winter sighing through the leafless trees, or along the desolate fields in a night of cloud and gloom. Here in the text we have a statement of what was once Solomon's own abuse of the Divine goodness, and what he often saw in the lives of others—sin becoming bold because of the Divine patience. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Here you see two things quite unlike each other—one very delightful, the other very terrible. First we are told that God is very forbearing, and second, that man takes advantage of that forbearance to persist in sin. The patience of God is one of the wonderful things in His nature—it is something we never would have looked for in His dealings with sinful men. We have so little patience ourselves with wrong-doers—we are so quick to resist injuries done to ourselves—so anxious to protect the innocent and feeble from outrage, that we can easily understand how the Great Ruler of the world should maintain the honor of His government by punishing the breakers of His law, than that He should be gentle, patient and forbearing to those who provoke his anger. When we come to think of it, it is very plain that God should rejoice in all goodness—that he should admire truth, justice and mercy—that he should delight in purity, as in a mirror which reflects His own face, just as the surface of a smooth lake reflects the heavens, which bend above it. But that God should be patient with the ungrateful, the depraved, the haters of good and the haters of himself, is one of the great depths of the Divine glory which no line can fathom.

It is said that in one of the great caves in the West that there is a pit the depth of which has never been measured. Men have fastened ropes together with a weight at the end, but have never been able in that way to reach the bottom. Then they have stood on the brink of the pit and dropped stones and listen to hear one strike the bottom. But they have listened in vain. They could hear the stone clink, clink, clink as it struck the growing fainter and fainter until at last there was nothing but silence—awful silence. Such is the patience of God. It is measureless, fathomless.

The patience of God is not the carelessness of a being who is ignorant of sin and its villainy, nor is it the easy good nature of one who does not care for the difference between right and wrong, nor is it the weakness of one who has not the power to punish. God sees and knows not only the outward life of every man, but the secret heart of every sinner is open and naked in his sight. He knows not only the wickedness of one life and heart, but of all the hearts that beat, and the secret sins of all who live are set in the light of his countenance. We do not know what is passing in the mind and heart of a fellow mortal, but a secret thought in the depths of a sinner's soul is as audible in the ear of God as the shout of an archangel. O, what does God hear, hour by hour, and what a sight meets his gaze as the world rolls beneath that all-beholding eye, by day and by night, when he sees every wicked thought and every guilty deed which is done on earth by every dweller in every land, and yet, seeing and knowing all this, he is patient! When one is about to commit some act of shameful wickedness he seeks some secret place. He would not do the shameful deed even if a little child

saw him. Yet he commits it in the sight of God, to whom the darkness and the light are both alike—to whom the night shineth as the day. Men sin in the presence of Jehovah and treat him as if he were a blind God, and worse than that, though they know he is not blind, they insult him to his face openly, outrageously, repeatedly, and yet he is patient under it all. But God's knowledge of all the wickedness in the world does not tell the whole story. We cannot even imagine his intense hatred of sin, his infinite abhorrence of all iniquity. He loves what is good with an affection for which we have no name; he hates what is evil with an abhorrence for which we have no imagination. Again, we must not suppose that he is patient because he is unable to punish the guilty. Were the whole world to rise up in arms against him, one breath of his anger could consume it as easily as a prairie fire burns up the dry grass of summer. One of the old prophets says: "The Lord hath his way in the whirlwind and in the storm, yet he is slow to anger and of great mercy." Now stop a moment and think of God beholding all the evil that is done, with power to punish all, approving the good with the fervor of infinite love, hating the evil with infinite indignation, bearing with the sins of all the men of an entire generation, yes, of a thousand generations, and you see the very picture of himself, which he hung up high in the heavens, in answer to the prayer of Moses when he cried: "I beseech Thee show me Thy glory." The glory of God is his goodness, his pity, his mercy, his readiness to forgive iniquity, transgression and sin, and the light of that glory shines through all the heavens and down upon the earth discovering the wickedness of the world and of all the men in it who are bent on doing everything to provoke his righteous displeasure.

I said the text showed us one beautiful picture—now look at another which ought to all us with terror. How do men treat this wonderful patience of God? What is the effect of this unwillingness to punish? Of this gentle and tender forbearance with transgressors of His law? Does the text say: Because sentence against an evil work is not speedily executed, therefore men are touched by his forbearance? Softened by this love? Led to repent of sin? To obey, to serve, to glorify the God of pity? O, that the text did read that way! But it is just the opposite, for it says: "Therefore, the heart of the sons of men is fully set in them to do evil." This is a weighty charge—the most solemn indictment ever brought against evil doers. It declares that men make God's goodness a reason for going on in sin—that they presume on his forbearance and insult him over and over, only because they believe he will not strike. They say: "We have seen a thousand cases where transgressors of the law have escaped punishment, why should there not be a thousand more?" Listen to the way men argue about it: "God sees my sin and hates it; God has the power to blast me with the breath of his nostrils; he could stop my breath as easily as I could blow out a candle; he has the power to cast both soul and body into hell, but he is so indulgent that I may as well go on experimenting with his patience in time to come, as I have safely done in time past," and yet God forbears to smite the very man that insults him with such an argument. Which is the most wonderful, the patience of such a God or the presumption of such a sinner; the love of such a God or the ingratitude that so tramples on that love? Notice another thing. There is a great difference between breaking the laws of God and breaking the laws of man. The magistrate or the judge does not feel personally injured when the law is broken. He may be sorry; he may be indignant, as any other citizen might be, but the violation of the law is no offense to him as a man. The violator has outraged a code, but not the judge as a person; but you cannot make this separation between God and his laws. Whoever strikes at the Divine law strikes at the Law Giver. Sin is not only a transgression of the commandments, but it is a personal wrong done to him who wrote the commandments with his own finger on the tables of stone.

More than this. God stands toward mankind not in the character of a King only, but in the character of a Father, and sin is the ingratitude of a child. Sin is the baseness of an indulged and cherished son, who says: "My father is so patient and so loving that he will bear anything rather than punish me. I know how much he has already borne, and I think he can bear a good deal more—he has a very tender heart, and therefore I will give it another wrench. No wonder that God as a God in grief—as a God in amazement, cries out: "Hear, O Heavens, and give ear O earth, for I have nourished and brought up children, and they have rebelled against me."

O, my hearers, I am sure you cannot have looked at the subject in this light—I cannot believe that you will persist in the abuse of the very goodness which is most calculated to touch your hearts with sorrow and fill you with a resolution no longer to trifle with such love. There have been times when you yourself have felt that you have gone too far—you have been startled at the thought of the anger you have provoked. In times of sudden and alarming illness did you not pray God to spare you and raise you up once more, with a promise that you would lead a new life? When you passed through a sore trial—when one very dear to you died—as you looked on the pale face of your beloved one—when you returned from the cemetery—did you not say: "Hereafter I will try so to live as to meet my dear departed one in Heaven?" Once when a great sin brought you in danger of detection and disgrace, did you not pray that God would shield you once more, and vow that if he would allow you to escape that time you would sin no more? Yet, when the sickness, the bereavement, the peril was over, did you keep that solemn promise, or did you break it? Did you fulfill that vow, or did you forget it, and perhaps laugh at your tears when the danger was over? You say all this may be so, but God is patient with me still; then remember that his patience is lasting—it is not everlasting. Do you say that God is too good to punish? You cannot—you dare not, with the whole history of the world contradicting you—the goodness of God did not prevent the flood that drowned the old wicked world—the goodness of God did not prevent the fire which consumed the wicked cities of the plain. The goodness of God did not prevent the destruction of Jerusalem—the city that he loved so well, when it had filled up the measure of its iniquity. Our merciful Lord wept over it when he saw its doom approaching, and he cried: "O that thou hadst known, even thou, in this thy day the things that belong to thy peace, but now they are hid from thine eyes." He wept, but his tears did not prevent its fall—it came suddenly—it came terribly. It was a flash, a roar, a ruin! O, let the goodness of God lead you to repentance. Let the patience of God persuade you to repentance. Let the love of God sweetly draw you to repentance. Wait not for the terrors of the law to drive you to the mercy seat, but yield to the attractions of the cross on which Jesus died for you. O prodigal from thy Father's house, O thou lost child, come back. O come back to the arms of Mercy. Come back to the bosom of Patience. Come back to the heart of Love. Come back to the home whose doors stand wide open to admit you. Come back to the welcome of the Father, who even now is waiting to say: "Rejoice with me, for this my Son was dead, but is alive again; was lost, but now is found."—Reported for the Times.

An old and ragged Indian wandered into one of our Western settlements, begging for food to keep him from starving. It was noticed that he wore around his neck a small dirty pouch, suspended by a bright-colored ribbon. On being questioned he said it was a charm given him in his younger days; and, opening it, displayed a faded and greasy paper, which proved to be a regular discharge from the Federal army, entitling him to a pension for life, and signed by General Washington. Though wearing this name and pledge which, presented at the right place, would have ensured him a plentiful support, he had been wandering about, a starving and forlorn beggar. What a picture of the unclaimed promises of God!

## The Quince-tree Parable.

BY S. C. BALDRIDGE.

Nature teaches slowly. No one of her mute parables conveys a complete truth. One deals with one aspect and another with some other. We must look round and round her pantomime of woods and fields and gardens, if we would learn her perfect lessons. We have seen what the hapless peach-tree suggested. All the time, in another part of the grounds, a quince-tree was growing trim and shapely, quite too much so for so shrub-like a tree. But it was a rare variety and had a pleasant corner to itself and careful cultivation; so some allowance was made for its symmetry. Full too soon it bloomed and bore a full crop, but not of quinces. The quince graft, by some mischance, had been broken off and, as there was no other way for this crab-apple to produce quinces, here was its own sour, harsh fruit of the wilderness. All the attention had not changed the nature of tree or fruit in the slightest degree.

Alas! How the fine theories of Mathew Arnold, the perfumed and mellow-noted apostle of culture, were confronted and contradicted by this stubborn stock. It was "bearing fruit after its kind," and the cultivation had only hastened the crop and made it more profuse. Is this so in society, in the moral world, in the human heart? What a sharp supplement to the peach-tree parable was here. This supposed quince-tree needed early and proper cultivation most surely, but, far above that, it needed the grafting-in of the better stock. That strange process would have brought together the vigor of the wild tree and the deliciousness of the quince. So we conclude that the best fruits possible to us require the ingrafting of a higher, better life. This rank and vigorous evil growth and fruitage must be ameliorated and superseded. The dulcet esthetics overlook the facts as to our moral nature. These passions, this inveterate bias to vice and error, cannot be cured by any kind of cultivation. The cutting back and repressing will not do alone. But set in on corrupted mind, will and affections a moral cion of true and heavenly vigor, and a good growth and fruitage become possible.

Nothing but this moral grafting can remedy the original defects and depravity. "Make the tree good, and its fruit will be good." How vividly this was illustrated in that exasperating crab-apple-tree. All wise culture begins with the nature we propose to cultivate. Aaron Burr, with extraordinary talents, was educated at Princeton, in a moral and intellectual atmosphere that produced men of the highest rank; but all made him only a captivating libertine and political conspirator, a cultured moral crab-apple-tree of rankest type. A heavenly grafting would have made him an ornament and blessing to his generation. Indeed, the great historical "confession," which express the religious convictions of the Christian world, testify that the church of God exists only through "regeneration of the Holy Spirit." This is that divine ingrafting by which such as we become "trees of righteousness, the planting of the Lord." The stubborn, evil nature flushes into moral bloom and fruitfulness when his supernatural moral life is set in among the branches. Then the more true culture, the better results.

But there is other "grafting"—social, intellectual, etc.—too wide, subtle and interesting to trace here at large. Some glances may suggest wholesome lines of thought. What is this thing of personal influence? One of the most serious features of our case is our impressiveness to surrounding opinions and manners. We are so imitative. We take the hue of the company we keep. "He that walketh with wise men will be wise." A man of positive character will stamp himself upon a social circle, a community, or a nation. Cataline corrupted the Roman youth. Sir Philip Sydney, by his unrivalled courtesy, revived Christian chivalry in England, and set forward everything admirable in refined and romantic gentlemanliness. The acknowledged belle will set her white plume, Shaker hood, or any sweet absurdity on all the ladies' heads in the town.

Influence is really the power we have to "graft" our views or tastes on others. If the graft be good, the leaf and fruitage of our lives are, by so much, enriched. What gracious fruit through all lands has the doctrine of "the right of private judgment" yielded, since Luther, by God's help, grafted it on modern thought. The speeches of Mr. Clay found fit setting and growth in the career of Lincoln. Indeed, this is the mission of a master, author, or orator. He is to set living truth in apt minds. "Grafting" is the native business of a Hodge, or a Webster, or a Lord Bacon, or a Wordsworth. How much fairer the world has grown under such hands. There may not be much absolute originality in a book or a speech. Wholesome truths are rarely so. They are common coin, in the main. But the setting of a truth is often delightfully original and wins it cordial consideration and approval. However it may be done, a man does his fellowman a kindness who sets a good, true thought in his mind.

Right here is the solemn thing in our lives. A man's principles and spirit are all to set fast on those around him. He may not intend it, but it cannot be avoided. How little Cowper knew what he was doing for English literature, when he put into it the fragrant graft of his pure and natural verse. The artificialities and indecencies of Pope and his school straightway disappeared. Perhaps the most astonishing case of this intellectual grafting is found in Aristotle. This colossal mind held unquestioned rule in the seats of learning, giving direction and tone to human thought for full 2,000 years. This must be considered a gigantic feat, for one mortal man to set his thought on the best thought of the world for ages, and that with such vigor that Latin, Gallic, Saxon and oriental mind should each alike bloom with Greek genius and bear Greek fruit. Is there not something quite fearful in this? Who dares be an orator, or poet, or philosopher, or, for that matter, to even live, with this inevitable "grafting" as part of the order of things? But, on reflection, anyone can perceive that this law, by which we implant our principles and spirit on others, is the strongest motive for living good and true lives. The noblest fruit is sure to follow. Never care how many grafts you set, if they only be good. Little would be lost if every crab-apple tree in the world were grafted to quinces or golden pippins.

Grafting is a process for helping nature to impossible improvements. Rich cions are set in hardy stocks to steal a vigor by which the better to produce their own finer fruit. Inferior growths may in this way take on a rare usefulness. Is not this process often apparent? It certainly is in the domestic structure of society. It is a recognized fact that there is a physical law forbidding the marriage of nearer kindred. However tender the ties that bind a family together, when they come to form new relationships they must separate and be allied to strangers. Relatives are scattered thus, delightful associations broken up an valuable communities dismembered, but the law is irrefragable. It does not matter a farthing what store of wealth, or talent, or piety, is intrusted to a family, they cannot combine and concentrate from generation to generation. They must be set abroad into other kindreds. Whatever pitch of intelligence and accomplishments they may have reached, each member must take his advantages out to grace some other circle. So society is improved and the kindreds of the earth are joined together.

You will consider this is, in some true sort, grafting. It is one of the many wise and deft ways that Providence has to fence against social deterioration and decay. How many a wild stock has thus found itself overgrown with strange amenities, and yielding a life sweet with another's virtue and grace ingrafted. This feature of marriage ought to have more consideration among men and women than it has. It should have a distinct and sharp emphasis in the education of a household, and in the days of courtship, that the precious grafts do not get misset. But, alas for love's mad bewitchments! His rash way of precipitating things often

fairly defies prudence, and hides this finest possibility of marriage from eyes that meant to be very discerning and sagacious.—*The Interior.*

## A Boy's Journal.

Dorry, a boy eight years old, thought he would do as other men had done.

"March 12.—Have resolved to keep a journal.

March 18.—Had rost befe for dinner, and cabbage, and potato, and appel saws and rice pudding. I do not like rice pudding when it is like ours. Charley Stock's kind is rele good. Mush and sirup for tea.

March 19.—Forgot what did: John and me saved our pie to take to schule.

March 21.—Forgot what did. Gridel cakes for breakfast. Debby didn't fry enuff.

March 25.—This is Sunday. Corn befe for dinner. Studied my Bible lesson. Aunt Issy says I was greedy. Have resolved not to think so much about things to ete. Wish I was a better boy. Nothing pertickler for tea.

March 26.—Forgot what did.

March 28.—Forgot what did.

March 31.—Played.

April 1.—Have decided not to kepe jurnal any more.

EVERY MAN MIGHT JUDGE HIMSELF.—Every man knows whether he is good or bad. Every man must determine himself by majorities. We have amplified this thought in former Bible readings. Every man carries his own actions by a majority vote. Can a single man know the mystery of minority and majority? Certainly. Every man who reasons upon life says he will carry out such a policy for so many reasons; on the other hand, he says there are so many more reasons against that policy. If there be six reasons for it, and nine reasons against it, the action is taken upon the majority. You know whether you are a bad man or good one. Do not whine and cant and analyze yourself so as to draw attention to the leanness of your virtue or the subtlety of your piety. "Brethren, if our heart condemn us"—that is the standard. Ask no pastor whether you are good or not. The answer is in yourself. But you are called drunkard by men? That is nothing; you may not be a drunkard, though you have reeled in the streets by reason of wine. The question is, Are you drunk in your soul?

You may be thought to be violent, but men do not know what violence is. Do you feel gentle in heart, and is it your daily struggle to be gentle in manner? Then the Lord will judge you, and set you among his gentle ones. Are you sober? You may be sober according to the flesh, and drunk in the soul every night; no drunkard shall enter the kingdom of heaven. A man is what he is in his soul. There are those who have been excommunicated from altars which the Lord never sanctified, who have been better than the priests who condemned them to outer darkness. Let us inspire ourselves by this reflection—the Lord will judge. If we can say to him, after cursing, swearing, denial, blasphemy, cowardice, "Lord, Thou knowest all things, Thou knowest that I love thee," all the black night-work shall be forgotten, and on the shore in the morning we shall begin our new heaven. Be severe with yourselves; thrust the knife still farther in; hold the light nearer, nearer; the cross is the bar of judgment.—*Joseph Parker.*

## Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. Hood's Sarsaparilla is a peculiar medicine, possessing, by virtue of its peculiar combination, proportion, and preparation, curative power superior to any other article. A Boston lady who knew what she wanted, and whose example is worthy imitation, tells her experience below:

## To Get

"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me their would last longer; that I might take it on ten days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I knew what Hood's Sarsaparilla was. I had taken it, was satisfied with it, and did not want any other.

## Hood's

When I began taking Hood's Sarsaparilla I was feeling real miserable, suffering a great deal with dyspepsia, and so weak that at times I could hardly stand. I looked, and had for some time, like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GORF, 61 Terrace Street, Boston.

## Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

## We Tell You

If you will send us \$1.50 we will send you the MISSIONARY WEEKLY from now until January, 1890.



## Personals.

The brotherhood of Disciples in Georgia will miss T. M. Foster, who has gone to Walla Walla, Washington Territory. He is a most godly, prudent, zealous and efficient minister. We hope soon to publish something from his pen.

We see from the *Apostolic Guide* that W. R. Lloyd, has been called to Georgetown, Ky. He and Miss Laura Suedaker were married on the 25th ult. in Broadway church, Lexington, Ky.

H. McDonald succeeds L. W. Welsh at Hopkinsville, Ky. Bro. A. P. Cobb whose meeting at Mexico, Missouri, closed with eighty-two additions, is helping Bro. McDonald in a meeting at Hopkinsville.

C. A. Hedrick has resigned at Sweet Springs, Mo.

M. T. Harmon goes from Louisville to Bowling Green, Ky.

The *Christian Oracle* comes to us now from Chicago instead of Des Moines. It arose a few years ago to advocate pure New Testament Christianity and has been faithful to its mission. It has increased its size and is much improved. We wish it success.

S. H. Carper's address is changed from Quinnemont to Grand View, W. Va.

M. Pittman now of Scottsville, Va., called on us on his way for a ten days' visit to friends in New York State. He requests the churches to which he has written to write him promptly.

Prof. A. S. Morrison, of West Point, Va., and Bro. E. B. Bagby, of Newport News, exchanged pulpits on Sunday. We had a pleasant visit from Bro. Morrison. He is doing a valuable work in Virginia and is an important acquisition to our ministerial ranks. He reports the Female Seminary as doing well.

W. H. Applegate informs us that E. L. Powell, of Louisville, will hold a protracted meeting this month for the Disciples of Allegheny City.

E. A. Cole, of the Third Church, Richmond, has gone to housekeeping, and his brethren gave him a lively pounding on the 31st.

C. S. Lucas has resigned his work at Augusta with a view to coming to Va.

## For Foreign Missions.

The following sums were received from December 20 to December 27:

California—J. A. F. Forbes, Williams, \$30; W. D. Pollard, Saratoga, 25. Total, 55.

Colorado—A Sister, Dillon, \$5. Illinois—Mrs. Maggie Wiley, Kansas, 5. Indiana—Mrs. O. A. Burgess, Indianapolis, 20; cash, Columbus, 15; Missionary Society, Columbus, 8.15. Total, \$48.15.

Iowa—S. A. Boles and wife, Guthrie, 2.50; Eliza E. Payne and sister, Anita, 3; G. C. Winship, Decorah, 10. Total, 15.50.

Kentucky—Church, Bank Lick, 2.60; church, Louisville (Floyd and Chestnut), 50. Total, 52.60.

Michigan—Mr. and Mrs. S. S. Scovill, Coldwater, 1.

Ohio—Elijah Carson, Nottingham, 50; J. H. Hardin, Cincinnati, 5; Miss Mary Hill, Mt. Healthy, 6; L. E. Ralston, Howard, 2; Lydia Remington, Union Center, 1; S. S. (Birthday), Thompson, 6.35; F. A. Wight, Cleveland, 20; Mrs. C. E. Winspear, Mt. Pisgah, 1. Total, 91.35.

Pennsylvania—S. S., Dutch Fort, 3.23; S. S., Flemington, 7.50. Total, 10.73.

Tennessee—Church, Oak Grove, 4.02; Mrs. F. E. Keith, Sweetwater, 1; Milligan College, 16. Total, 21.02.

Vermont—S. S., West Rupert, 20.90.

Grand total, \$321.25.

NOTES.—The amount of \$50 credited to Elijah Carson is a bequest. In the annual report G. W. Jackson reported that some magic lantern slides used by him had been kindly furnished by J. Coop, of England. The credit should have been given to the Southport Sunday-school.

A. McLEAN, Cor. Sec'y,  
P. O. Box 750. Cincinnati, O.

## Married

Dec. 20th, at 712 8th Street, N. W. Washington City, D. C., Mr. Wm. Ingles, of Montgomery county, Va., to Miss Minnie Snow, of Snowville, Va.; D. A. Snow officiating.

At the residence of the bride's parents in Hanover county, Va., Dec. 25th, 1888, by R. D. Harding, Mr. Fred. D. Crane, and Miss Loretta Blair.

At the residence of the bride's parents in Hanover county, Va., Dec. 27th, 1888, Mr. Robert L. Johnson, of Charlottesville, Va., and Miss Emma L. Wash; R. D. Harding officiating.

On the 19th of December, 1888, near the Narrows, Va., by Jas. H. Johnston, Mr. Milton Bess, of Montgomery county, Va., to Miss Mollie A. Wilson, of Giles county, Va.

J. B. Tennis, of Hampton, Va., and Miss Belle L. Amory, of York county, Va., at Grafton church, on Dec. 19th, 1888, by W. C. Wade.

In writing to Advertisers please mention the *Missionary Weekly*.

## Beware of Ointments for Catarrh that Contain Mercury.

as Mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucus surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do are ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, and acts directly upon the blood and mucus surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine; it is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co.

Sold by Druggists, price 75 cents per bottle.

Brown says he is going to study the language of Finland in order to get the proper Finnish to his education.

Shallenberger's Antidote for Malaria destroys the cause of disease, which Quinine and other remedies do not pretend to do. It effectually neutralizes the poison in the system and thus prevents the chill. It contains no arsenic or poisonous ingredient of any kind, and may safely be given to an infant. Sold by Druggists.

## Church Bells.

We have received a copy of the catalogue of the Cincinnati Bell Foundry Co., of Cincinnati Ohio, containing descriptions and prices of Church, School and Fire Alarm Bells, and over 1,800 testimonials from purchasers in the United States and Canada. These testimonials are from every State and Territory, and a large proportion of them from Ministers, and speak in the highest terms of the bells. The prices are comparatively low, and within reach of even feeble communities. Churches needing bells—and none should be without—will do well to write for the Catalogue, which is offered free to all who may apply.

## Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York City, will receive the recipe free of charge.

## A Great Convenience.

Modern investigation evolves the fact that a great deal of human suffering can be overcome by external application of electro-magnetism, provided the electro-magnetism can be concentrated and put into useable shape. We see that Dr. Scott (known throughout the world for his deep study of this subject) has been able to combine in a popular, porous plaster, the principles of electro-magnetism so that a great many, and in fact nearly all diseases can be either entirely cured or alleviated to so great an extent as to be equivalent to a cure.

By placing this plaster on the part of the body affected, such diseases as Rheumatism, Neuralgia, Pleurisy, Bronchitis, Asthma, severe coughs and colds in the chest as well as kidney troubles can be cured. We see from his advertisement in another part of this paper, that anyone who will send Dr. Geo. A. Scott, 842 Broadway, New York City, 25 cents and order an Electric Plaster will receive free a copy of his interesting work entitled, "The Doctor's Story." Read this advertisement carefully.

Absolute confidence may be placed in the Doctor's offer. He is well known throughout the United States among Druggists and all of the Commercial Agencies. If you have any kind of a pain about you, no matter what it is, you will find the plaster will relieve you and in ninety-nine cases out of a hundred absolutely cure you. It is indeed a great convenience to be cured in this way, as it saves all the annoyance which comes from taking strong medicines and enables you to attend to your daily duties while the process of curing goes on in its quiet, painless way.

## CONSUMPTION CURED.

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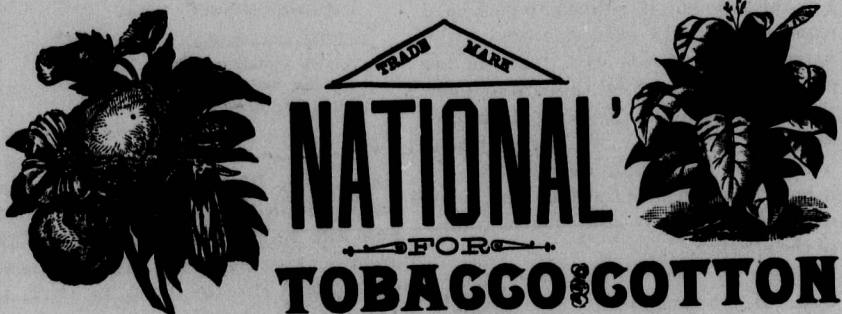
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For 1889.

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